

THE
WESTMINSTER ASSEMBLY'S
SHORTER CATECHISM
EXPLAINED,

BY WAY OF
QUESTION AND ANSWER.

PART SECOND.

OF

THE DUTY WHICH GOD REQUIRES OF MAN.

Hold fast the form of sound words. 2 TIM. i. 13.

THE THIRTEENTH EDITION.

EDINBURGH:

PRINTED BY D. SCHAW & CO. RIDDELL'S CLOSE,
AND SOLD BY THE BOOKSELLERS.

M,DCCC.



T H E
P R E F A C E.

THIS second part of the *Assembly's Shorter Catechism* explained, through various impediments, was not published, till about seven years after the first; which is the reason, why there is an edition more of the first, than of the second part.

In the *Preface* to the *First Part* of this work, subscribed by the Reverend MR EBENEZER ERSKINE and ME, the usefulness of sound standards of public authority, together with the divine warrant for such compositions, is briefly set forth; as likewise a short account of the *method* which the *Westminster Assembly* most judiciously observe, in this compendious, and almost incomparable system of divinity, THE SHORTER CATECHISM.

Both these eminent lights, the REV. MESS. EBENEZER and RALPH ERSKINES, who assisted in composing and revising the *first part* of this *Catechism*, are some years ago, removed to the upper sanctuary by death; the *first* soon after*, and the *second*, a little before the
PART II. A.

* The Reverend Mr EBENEZER ERSKINE, minister of the gospel, first at Portmoak, and then at Stirling, died, June 2d,

P R E F A C E.

publication of it†: so that the charge of this *second part* was, by a renewed recommendation of my brethren, laid upon me. They, indeed, promised to afford me materials, which some of them did; and I made all the use of them I could.

This performance, such as it is, was never *judicially* read and approved by any of our judicatories, (though several of my brethren had opportunity to peruse the most part of it, before the whole was cast off;) therefore, any imperfections or weaknesses, that may be found therein, are not to be imputed to the body of ministers, with whom I am, in providence, connected, but to myself only.

As to mistakes in divinity, I dare not say there are

1754, in the 74th year of his age, and 51st of his ministry.—There were what amounted to four octavo volumes of excellent sermons, published in his own lifetime, and a fifth after his death.

† The Reverend Mr RALPH ERSKINE, minister of the gospel at Dumfermline, died Nov. 6th, 1752; in the 68th year of his age, and 42d of his ministry in that place.—He published several polemical treatises on various subjects; but his practical works, both in prose and verse, were first collected into two large folio volumes, and elegantly printed: They are now reprinted in ten handsome volumes octavo, with fundry additional sermons and discourses, not in the folio volumes. To which is prefixed, an account of the author's life and writings, with an elegiac poem, on his death, not in the folio edition.

P R E F A C E.

none ; but, if there are, I may be confident to affirm, there were none designed.

In this edition there are several questions added, which were not in the former ; particularly, on the *ceremonial law*, which was the *typical gospel* of the Jews ; and others are altered and corrected, in the plainest way I could devise.

The words of the *Shorter Catechism*, from which the explicatory questions are formed, are inclosed within *crotchets* [as is done in the first part], to distinguish them from quotations out of the *Confession* and *Larger Catechism*, whereof there are severals, in both parts of this treatise : and the scripture proofs are now ranged in such an order, as the reader may see, at first view, the branch of the answer, each of them is designed to confirm.

It has been acknowledged in all ages, that the *catechetical* way of instructing, is the most speedy and successful method of conveying the knowledge of divine things ; because thereby the truths of God are brought level to the weakest capacity, being separately proposed one after another, with plain and distinct answers to each. If people then would be at the pains carefully to peruse, particularly on Sabbath evenings, the helps that have been offered for understanding their Cate-

P R E F A C E.

chism, they would soon have the experience of attaining some tolerable insight into the leading principles of the Christian religion; and by that means hear the word preached with more spiritual benefit to their own souls; and likewise be capable to distinguish truth from error, in many of the practical books that are among their hands: for *the first principles of the oracles of God*, ought to be learned in the first place, and when the knowledge of these is once attained, a patent door will be opened to farther improvements; whereas, if the foundation is not laid, it is needless to dream of carrying up the fabric. And, indeed, herein lies the fatal mistake of the most part of people, that though they can scarce repeat, far less understand their Catechism, yet they imagine they may read any other divine subject, that comes into their hands, with advantage; while, on the contrary, the understanding of their Catechism, in the *first place*, would be the most effectual and successful mean, for their profiting by what they might read, or hear, during the whole remainder of their life.

Glasgow, }
May 3. 1765. }

JAMES FISHER.

15 SE 62

THE
SHORTER CATECHISM
EXPLAINED.

PART SECOND.

QUEST. 39. *WHAT is the duty which God requireth of man?*

ANSW. The duty which God requireth of man is, obedience to his revealed will.

Q. 1. Why are the *principles of faith*, in the *Shorter Catechism*, treated of, before *duties of obedience*?

A. To shew that man's duty cannot be rightly performed, unless it flow from a *belief of these principles*, as the root and spring of it, Heb. xi. 6.

Q. 2. What do you understand by man's [*duty*]?

A. That which he oweth to God, out of love and gratitude, Luke xvii. 10.

Q. 3. What is it that man thus oweth to God?

A. Constant and universal [*obedience*], 1 Sam. xv. 22.

Q. 4. From whence doth our obligation of obedience to God arise?

A. From his universal supremacy, and sovereign authority over us, as rational creatures, Lev. xviii. 5. who depend entirely upon him, for our *life, and breath, and all things*, Acts xvii. 25.

Q. 5. What *motive or excitement* have *Christians*, above others, unto the duties of obedience?

A. They have the revelation of God's free love, mercy, and grace in Christ, bringing salvation unto them, which should teach them to *live soberly, righteously, and godly, in this present evil world*, Tit. ii. 11. 12.

Q. 6. What is the only *rule and measure* of our obedience?

A. The [*revealed will*] of God, Isa. viii. 20.

Q. 7. Why is our obedience *limited* to God's *revealed will*?

A. Because it is necessary that God should signify to us, in what instances he will be obeyed, and the manner how our obedience is to be performed; otherwise it would rather be a fulfilling of our own will than his, Mic. vi. 8.

Q. 8. *Where* hath God revealed his will, as the rule and measure of our obedience?

A. In the scriptures of the Old and New Testament, 2 Tim. iii. 16.

Q. 9. What is the *difference* between God's *secret* and *revealed will*?

A. His secret will is reserved to himself, as the rule of his own procedure; but his revealed will is made known to us, as the rule of our faith and obedience, Deut. xxix. 29. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."

Q. 10. Is it not agreeable to the revealed will of God, that we give obedience to the just commands of our lawful superiors?

A. Yes: for thus we are commanded, 1 Pet. ii. 13. "Submit yourselves to every ordinance of man, for the Lord's sake?"

Q. 11. What is the difference betwixt the obedience we should yield to God, and that which we should give to our *lawful superiors*?

A. We should obey God for himself, or out of regard to his own authority, as the very ground and reason of our obedience; but we should obey our superiors, only *in the Lord*; or, as their commands are agreeable to his will, Eph. vi. 1. "Children obey your parents in the Lord, for this is right."

Q. 12. What is our duty, when the commands of superiors *lie across* to the commands of God?

A. In that case, *we ought*, without the least hesitation, *to obey God rather than men*, Acts v. 29. Dan. iii. 18.

Q. 13. Why ought God to be obeyed rather than man, when their commands are opposite?

A. Because 'God alone is the Lord of the conscience, James iv. 12. and hath left it free from the doctrines and commandments of men, which are in any thing contrary 'to his word,' Acts iv. 19.*

Q. 14. What is the nature of that obedience which is acceptable to God?

A. It is such as flows from a vital union with Christ, and faith in him, as the *principle* of it, John xv. 4, 5.; is performed in a due *manner*, Psal. v. 7.; and aims at the glory of God, as the highest and ultimate *end* thereof, 1 Cor. x. 31.

Q. 15. What encouragement doth God give us to essay an universal obedience to his revealed will?

A. That he requires nothing of us, in point of duty, but what he promises strength and furniture for the performance of, Ezek. xxxvi. 27. "I will—cause you to walk in my statutes, and ye shall keep my judgements and do them."

QUEST. 40. *What did God at first reveal to man, for the rule of his obedience?*

ANSW. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 1. How are the laws of God distinguished?

A. Into *natural* and *positive*.

Q. 2. What is the law of God *natural*, or the *law of nature*?

A. It is that necessary unalterable rule of right and wrong, founded in the infinitely holy and just nature of God, and whereunto men, as reasonable creatures, cannot but be indispensibly bound, Rom. ii. 14, 15.

Q. 3. What do you understand by *positive laws*?

A. Such institutions as depend only upon the sovereign will and pleasure of God, and which he might not have enjoined; and yet his nature remain the same; such as, the command about not eating the *forbidden fruit*, and all the *ceremonial* precepts under the old dispensation.

Q. 4. Where were the dictates of the law of nature originally inscribed?

A. A fair copy of them was *originally* written upon the *heart* or *mind* of man at his first creation; because he was made after the *image* of God, Gen. i. 27.

Q. 5. Whether do these *dictates* become just and reasonable, *because they are commanded*: or, are they commanded because they are just and reasonable, *in their own nature before*?

A. They are commanded, because they are just and reasonable in their own nature, *antecedently* to any divine precept about them, being founded in the very holiness and wisdom of God, Psal. cxi. 7, 8.

Q. 6. Did the dictates of the law of nature undergo any *change* or *alteration* in the mind of man, after the fall?

A. The law of nature being the *natural instinct* of the reasonable creature, implanted in the soul by God himself, it can never be totally erased or obliterated, as to its common and general principles, and immediate conclusions flowing from them; though, with reference to such native consequences as are more remote, it is mightily corrupted, and even altered and perverted, by the vicious and depraved nature of man, Rom. i. 21, 22.

Q. 7. What are the *common* and *general principles* of the law of nature, which are still *engraven*, in some measure, upon the minds of men, even where they have no written law?

A. They are such as these: that God is to be worshipped; parents to be honoured; none are to be injured; that we should not do to others, what we would not wish them to do to us; and the like.

Q. 8. How do you *prove* that these, and the like principles, are still ingrained in man's nature, even where there is no written law?

A. From Rom. ii. 14. "The Gentiles which have not the law (namely, the written law), do by nature the things contained in the law."

Q. 9. How doth it appear from *mens own consciences*, that they have *innate principles* of right and wrong, implanted in their natures?

A. From their consciences excusing or accusing them, as they commit actions manifestly agreeable or disagreeable to these innate or inbred principles, Rom. ii. 15.

Q. 10. What are the horrid, though native *consequences*, of denying innate principles of right and wrong?

A. The denying hereof, saps the foundation of all religion, natural and revealed; subverts all difference betwixt moral good and evil; and consequently opens a wide door to gross and downright *Atheism*.

Q. 11. Is there any *difference* betwixt the *law of nature*, and the *moral law*?

A. Although the *same duties*, which are contained in the law of nature, are prescribed also in the moral law: yet there is this *difference*, that in the law of nature, there is nothing but what is *moral*; but in the moral law there is something also that is *positive*, namely, the means of worship, and circumscribing the particular day for the observation of the Sabbath.

Q. 12. What is the meaning of the word [*moral*], when applied to the law?

A. Though the word *literally* has a respect to the *manners* of men; yet, when applied to the law, it signifies, that which is *perpetually binding*, in opposition to that which is binding only for a time.

Q. 13. Was there any express *revelation* of the moral law made to *Adam* in innocency?

A. He needed no express revelation thereof, because it was interwoven with his very nature, in his creation after the image of God, Eccl. vii. 9. *God made man upright.*

Q. 14. Why then is it said in the answer, that the moral law was [*the rule which God at first revealed to man*]?

A. Because it was so distinctly written in his heart, and impressed in his nature, that it was equal to an express revelation.

Q. 15. Is the moral law to be viewed only as the *RULE* of our obedience?

A. It must be viewed *also* as the *REASON* thereof. We must not only do what is commanded in the law, and avoid what is forbidden therein; but we must also do good, for this very reason, that God requires it; and avoid evil, because he forbids it, Lev. xviii. 4, 5.—“I am the Lord your God, ye shall *THEREFORE* keep my statutes, and my judgements.”

Q. 16. Are the precepts of the moral law of *immutable obligation*, so as that in no case they can be dispensed with?

A. *With respect to God*, these precepts, which do not flow absolutely and immediately from his own nature, may, in certain particular cases, be altered or changed, providing it be done by his own express appointment: but *with respect to man*, all the precepts of the moral law are of immutable obligation, and none of them can be dispensed with by him, at any rate, Matth. v. 18.

Q. 17. Did not God dispense with the law against *manslaughter*, when he commanded *Abraham*, to offer his *only*

son Isaac, for a burnt offering, upon one of the mountains in the land of Moriah, which he was to tell him of. Gen. xxii. 2?

A. Though Abraham, it would seem, looked upon this mysterious command of his sovereign Lord, to be *peremptory*, in as much as he immediately took journey with his son to put the divine order into execution; yet in the issue it proved only to be *probatory*, to discover to Abraham himself, the reality of his faith, and the submissiveness of his obedience to God, as flowing therefrom, ver. 12, 16, 17.

Q. 18. Would Abraham have been guilty of *murder* had he been permitted to sacrifice his son, on this occasion?

A. No: because he had the warrant of the most unquestionable authority, even the authority of *the Lord, the Creator of the ends of the earth*, for so doing, ver. 2.

Q. 19. Is the moral law a *perfect* rule of life and manners?

A. It is so perfect that nothing can be superadded thereunto, or corrected therein, Psal. xix. 7. *The law of the Lord is perfect.*

Q. 20. Did Christ supply any defects of the law, or correct any mistakes therein?

A. No: he acted the part of an *interpreter* and *defender* of the law, but not of a *new lawgiver*; as is evident from his explaining the law, and vindicating it, [Matth. chapters v. vi. and vii.] from the corrupt glosses that were put thereupon.

Q. 21. Did not Christ say, John xiii. 34. "A new commandment I give unto you, that ye love one another?"

A. This commandment was not *new* as to the substance of it, for it is the sum of the second table of the law, Matth. xxii. 39.; and therefore called *an old commandment*, which we had from the beginning, 1 John ii. 7. 2 John ver. 5.; but it is called *new*, because it was enforced with the new motive and example of Christ's unparalleled love to us, imported in the words immediately following, *As I have loved you, that ye also love one another.*

Q. 22. Is the moral law abrogated under the New Testament?

A. By no means; for Christ came not to *destroy* the law, but to *fulfil* it, Matth. v. 17.

Q. 23. Can righteousness and life be attained by the moral law, since the fall?

A. No: for, "by the works of the law, shall no flesh be justified," Gal. ii. 16.

Q. 24. Of what use, then, is the law unto men, since righteousness and life cannot be attained by it?

A. It is, notwithstanding, of manifold use, both to unregenerate sinners, and to saints; "for the law is good, if a man use it lawfully," 1 Tim. i. 8.; that is, in a suitableness to the state wherein he is, either as a believer or unbeliever.

Q. 25. Of what use is the law to *unbelievers*, or to unregenerate sinners?

A. It is of use to discover to them their utter impotence and inability to attain justification and salvation by the works thereof; and thus it is a schoolmaster to bring them to Christ, that they may be justified by faith, Gal. iii. 24.*

Q. 26. How is the law a schoolmaster to bring sinners to Christ?

A. By requiring spotless holiness of nature; perfect, personal, and perpetual obedience in this life; and full satisfaction for sin: which none of mankind being capable of, they are thereby *shut up* to see the need they stand in of Christ, who hath done all these things for them: "for Christ is the end of the law for righteousness, to every one that believeth," Rom. x. 4.

Q. 27. Has the law this effect upon all the unregenerate?

A. No: the most part of them remain deaf to the dictates of the law, both as to their sin and danger, and are therefore rendered inexcusable, Rom. i. 20.

Q. 28. Of what use is the law to the regenerate, or to believers?

A. It is of use to excite them to express their gratitude and thankfulness to Christ for his fulfilling it as a *covenant*, Rom. viii. 3, 4.: by their studying conformity thereto, both in their hearts and lives, as the *RULE of their obedience*, Rom. vii. 22. and xii. 2.†

Q. 29. How can the moral law be the rule of obedience to believers, when it is said of them, Rom. vi. 14. that they are not under the law?

A. Though they are not under the law as a *covenant of works*, to be either justified or condemned thereby, yet they are under it as a rule of duty, and account it their happiness and privilege to be so, 1 Cor. ix. 21.

* See Larger Catechism, Q. 95.

† Ibid. Q. 97.

Q. 30. What may we *learn* from the nature of the moral law in general?

A. That God having so clearly pointed out his own nature, and in a manner expressed his very image therein, Lev. xix. 2. we ought to loath and abhor ourselves, for our want of conformity thereunto, and our transgressing thereof, times without number, Psal. xl. 12.; and fly to the Lord Jesus, that by his righteousness imputed, the righteousness of the law may be fulfilled in us, Rom. viii. 3, 4.

Q. 31. What *other laws* did God give to the Jews besides the moral law?

A. He gave them also the CEREMONIAL and JUDICIAL laws.

Q. 32. What was the CEREMONIAL law?

A. It was a system of positive precepts, about the external worship of God in the Old Testament church; chiefly designed to typify Christ, *as then to come*, and to lead them to the knowledge of the way of salvation through him, Heb. x. 1.

Q. 33. What were the principal *ceremonies* about which this law was conversant?

A. They were such as respected sacred *persons, places, and things*.

Q. 34. Who was the chief *sacred person* among the Jews?

A. The *high priest*, who was ordained for men in things pertaining to God, Heb. v. 1.

Q. 35. In what respect was he a *type* of Christ?

A. His being consecrated with a plentiful effusion of the holy anointing oil, typified the unmeasurable communication of the Spirit unto Christ, Psal. cxxxiii. 2. John iii. 34.; and his bearing the names of the children of Israel upon his shoulder, and in the breast-plate, signified that Christ is the representative of all his spiritual seed, and hath their concerns continually at heart, Isa. xlix. 3, 16.

Q. 36. Were not the other ordinary priests of Aaron's family types of Christ likewise?

A. Yes: for in as much as they daily offered sacrifices according to the law, Heb. x. 11. they were typical of him, who "now once in the end of the world, hath appeared to put away sin by the sacrifice of himself, chap. ix. 26.

Q. 37. What were the sacred places under the old dispensation?

A. The tabernacle and temple.

Q. 38. What was the *tabernacle* ?

A. It was a moveable and portable tent, secured from the injuries of the weather by several coverings ; the whole planned by God himself, and executed by Moses in the wilderness, precisely according to the pattern shewed him in the mount, Heb. viii. 5.

Q. 39. How was it inclosed ?

A. By a large or spacious court, open above, but hung round with curtains of fine twined linen, five cubits, or seven feet and a half high, Exod. xxvii. 18.

Q. 40. When and where was the temple built ?

A. It was built by Solomon at Jerusalem, in Mount Moriah, four hundred and eighty years after the children of Israel came out of Egypt ; and, consequently, about the same number of years after the tabernacle was set up in the wilderness, 1 Kings vi. 1. compared with 2 Chron. iii. 1.

Q. 41. Was the *plan* of the temple the contrivance of human skill ?

A. No : like the tabernacle, it was devised by God himself ; for David gave to Solomon his son the *pattern* of the whole of it, as he had it *by the Spirit*, 1 Chron. xxviii. 11, 12. And after enumerating several particular parts of the model, " All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern," verse 19.

Q. 42. What did the tabernacle and temple *typify* ?

A. Amongst other things, they both of them typified the *human nature* of Christ, which was assumed into union with his divine person, John ii. 19, 21.

Q. 43. How many *apartments* were there in these sacred places ?

A. Besides the large outward court, to which any of all Israel had access, who were not ceremonially unclean, there were, both in the tabernacle and temple, *two* sacred apartments : the first, called the *holy*, and the second, *the most holy place*, separated by an embroidered vail of cunning work, Exod. xxvi. 31—34.

Q. 44. What did these several apartments *signify* ?

A. The *outward court* might signify the church visible, consisting in a mixture of saints and sinners ; the holy place, the church invisible on earth, made up only of the true members of Christ's mystical body : and the holiest of all

represented heaven itself, or the church triumphant in glory.

Q. 45. What were the *sacred things* in the *outward court* which was before the tabernacle?

A. They were these three; the laver, the sacrifices, and the altar on which they were offered.

Q. 46. What was the *laver*?

A. It was a brazen vessel for holding water, made of *looking-glasses*, or polished pieces of brass, gifted by the women who assembled at the door of the tabernacle of the congregation, Exod. xxxviii. 8.

Q. 47. Where was it situate?

A. Between the tabernacle of the congregation and the altar, Exod. xxx. 18.

Q. 48. Why was it placed there?

A. That *Aaron and his sons* might *wash their hands and their feet thereat*, when they went into the tabernacle, or when they came near to the altar to minister, under no less penalty than death, ver. 19, 20, 21.

Q. 49. Why was this ordinance of the priest's washing at the laver, enjoined under such a *severe penalty*?

A. To point out the absolute necessity of the application of the blood and Spirit of Christ unto the soul, as that without which there can be no escaping of eternal death, 1 John i. 7. compared with Rom. vi. 23.

Q. 50. What was the subject matter of the *sacrifices*?

A. Such of the clean beasts and fowls, specified by God himself, as were free of any blemish or imperfection whatsoever, Lev. xxii. 20.

Q. 51. What was signified by the sacrifices being *without blemish*?

A. The spotless holiness and purity of the human nature of Christ which was *sacrificed for us*, 1 Pet. i. 19.

Q. 52. What were the *instructive ceremonies* that were used in expiatory sacrifices or burnt offerings?

A. The sins of the offerers were to be typically laid upon the head of the sacrifices, Lev. i. 4.; next, it was to be slain by blood-shedding, ver. 5.; and then it was to be consumed wholly, or in part, with fire upon the altar, ver. 9.

Q. 53. What was signified, by *charging the sins* of the offerers upon the *head* of the sacrifice?

A. That the sins of an elect world were laid on Christ, to be expiated by him, Isa. liii. 6.

Q. 54. What was typified, by shedding the blood of the sacrifice unto death?

A. That the blood of Christ was to be shed for many, for the remission of sins, Matth. xxvi. 28.

Q. 55. What was signified by consuming the sacrifice with fire upon the altar?

A. That the whole of that infinite wrath which was due to sinners, and would have been consuming them for ever, was poured out upon the glorious Surety, and endured by him, Isa. liii. 10.

Q. 56. Upon what altar were the sacrifices offered and consumed?

A. Upon the *brazen altar*, or altar of *burnt offering*, which was placed without, before the door of the tabernacle of the congregation, Exod. xl. 6.; intimating, that the sacrifice of Christ was to be perfected on this earth, John xix. 30.

Q. 57. What was *typified* by this altar?

A. As the altar sanctifieth the gift, Matth. xxiii. 10. so this altar typified the divine nature of Christ, as giving infinite worth and value to the sacrifice of the human nature, because of the personal union, Heb. ix. 14.

Q. 58. From whence came the *fire* originally, which was kept burning on the altar of burnt offering?

A. It came originally and immediately from God himself; for when Moses was dedicating the tabernacle in the wilderness, there came a fire out from before the Lord, and consumed, upon the altar, the burnt offering, and the fat; Lev. ix. 24. And afterwards, at the dedication of Solomon's temple, when he had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, 2 Chron. vii. 1.

Q. 59. What was signified by this fire coming immediately from before the Lord, or from heaven?

A. It signified God's acceptance of, and acquiescence in the obedience unto death of his own eternal Son, typified by all these expiatory sacrifices, Isa. xliii. 21.

Q. 60. Why was the fire never to go out, but to be kept ever burning upon the altar, Lev. vi. 13.?

A. To shew, that it was not possible that the blood of bulls and goats should take away sin, Heb. x. 4.; and therefore to teach the people, under that dispensation, to look to the atoning blood of the Messiah, as that only which

could quench the flame of divine wrath against sin, and be an offering and sacrifice to God, for a sweet-smelling favour, Eph. v. 2. in which he might eternally rest.

Q. 61. What were the sacred things in the holy place, called the first tabernacle, Heb. ix. 2.?

A. They were the candlestick; the table with the shew-bread; and the altar of incense.

Q. 62. What was typified by the CANDLESTICK?

A. That all true spiritual light is conveyed unto the church, only from Christ, John i. 9, 18.; and that, as the branches were supplied with oil from the body of the candlestick, so all the members are supplied out of the fulness of Christ; *for God giveth not the Spirit by measure unto him*, chap. iii. 34.

Q. 63. What was meant by the SHEW BREAD, which was always set forth upon the table, Exod. xxv. 30.?

A. That in Christ, who is the *bread of life*, there is food continually for starving sinners of mankind, John vi. 35.; and that we can never come wrong, at any time, to him for supply, because "in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

Q. 64. What was typified by the altar of INCENSE, which was placed immediately before the vail, Exod. xxx. 6.?

A. The *incense*, which was continually burnt upon this altar, every morning and evening, Exod. xxx. 7, 8. (after the sacrifices were offered without, upon the altar of burnt-offering), typified the prevalent *intercession* of Christ, founded upon his meritorious oblation, 1 John ii. 1, 2.

Q. 65. What were the sacred and significant things, contained in the most holy place, or holiest of all, as it is called, Heb. ix. 3.?

A. The apostle to the Hebrews says, that *the tabernacle which is called the holiest of all,—HAD that golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, overshadowing the mercy-seat*, Heb. ix. 4, 5.

Q. 66. Did the golden censer, like other sacred utensils in the most holy place, remain perpetually therein?

A. No; it remained no longer than the high priest continued within the vail sprinkling the blood of the sin-offering upon the mercy-seat, and before it, Lev. xvi. 14. during which time the cloud of incense, kindled with coals

of fire from the altar of burnt-offering, covered the mercy-seat, ver. 12, 13; and then, when the high-priest retired from the most holy place, he carried off the golden censer with him to the altar of incense, where it lay till there was next occasion for it.

Q. 67. Why then was the holiest of all said to HAVE the golden censer?

A. Because the principal use of it was to carry in burning incense to the most holy place, along with the blood of the sacrifice on the great day of atonement, once every year, Lev. xvi. 12, 13.

Q. 68. What was typified by this cloud of incense carried in by the high priest to the most holy place, along with the blood of the sacrifice once a year?

A. The infallible prevalency of Christ's intercession, because of the infinite merit of his satisfaction, Heb. vii. 25.

Q. 69. What was the most eminent pledge of the divine presence, in this most holy place?

A. The *ark*, with the *mercy-seat* that covered it, Exod. xxv. 21, 22. "Thou shalt put the mercy-seat above upon the ark—and there will I meet with thee, and I will commune with thee."

Q. 70. What was put within the *ark*?

A. Nothing but the *two tables* of stone, on which the ten commandments were written by the finger of God at Mount Sinai, 1 Kings viii. 9. *There was nothing in the ark, save the TWO TABLES of stone, which Moses put there at Horeb.*

Q. 71. Were not the *golden pot that had manna*, and *Aaron's rod that budded*, put within the ark, as it would seem from Heb. ix. 4.?

A. No: it is expressly said, that both these were appointed to be laid up *before* the testimony, not *in it*, Exod. xvi. 34. and Numb. xvii. 10.

Q. 72. What did the *golden pot that had manna* signify?

A. The inexhaustible provision of all the spiritual blessings laid up in Christ, for the members of his mystical body, John vi. 54, 55.

Q. 73. What was typified by *Aaron's rod that budded*?

A. The *fixed choice* that God had made of Christ, unto the office of priesthood, he being *called of God* thereunto, as was Aaron, Heb. v. 4.

Q. 74. For what end was *the ark of the covenant* properly made?

A. It was for holding the two tables of the law which are called the testimony, Exod. xxv. 16. says God to Moses, "Thou shalt put into the ark of the testimony that I shall give thee."

Q. 75. Why were the tables of the law called the *two tables of testimony*, Exod. xxxi. 18.?

A. Because they testified the will of God to mankind as the unerring rule of duty, Isa. viii. 20.

Q. 76. Why were these *tables* put into the ark?

A. To signify that the law, which was broken by the *first Adam*, was put up, as *fulfilled* in the *second*, Isa. xlii. 21. that there might be "no condemnation to them that are in Christ Jesus," Rom. viii. 1.

Q. 77. Why were these tables called *the tables of the covenant*, and the ark wherein they were contained, *the ark of the covenant*? Heb. ix. 4.

A. Because the *ten commandments*, written on these tables, were the *matter* of the *covenant of works*, made with Adam, as the head of his posterity, Rom. x. 5.; and the *fulfilment* of them, both in point of doing and suffering, was the *condition* of the *covenant of grace*, made with Christ, as the representative of his spiritual seed, Matth. iii. 15.

Q. 78. What was the *mercy-seat*?

A. It was a plate of solid gold, exactly fitted to the breadth and length of the ark, Exod. xxv. ver. 10. and 17. compared, so as to be a lid, or covering, to the tables of the covenant, which were within it, ver. 21.

Q. 79. Why was it called the *mercy-seat*?

A. To intimate, that God is propitious and merciful to sinners, only through the meritorious satisfaction of Christ, Rom. v. 21.

Q. 80. What was signified by its being a *lid*, or *covering*, to the tables of the covenant?

A. That the broken law was so hid or covered by the glorious Surety, who answered all its demands, Rom. viii. 33, 34. that it could accuse none before God, who had "fled for refuge to lay hold upon the hope set before them," Heb. vi. 18.

Q. 81. What was it that peculiarly belonged to the *mercy-seat*?

A. The "cherubims of glory shadowing it," Heb. ix. 5.

Q. 82. What was represented by these *cherubims*?

A. They represented the ministry and service of the *holy angels* to Christ and his church, Heb. i. 14.

Q. 83. Why called *cherubims of glory*?

A. Because God manifested his glory from *between* them, Exod. xxv. 22. and gave gracious answers with respect to his church and people, Num. vii. 89.

Q. 84. How did they *shadow* the mercy-seat?

A. By stretching forth and spreading their wings over it, intimating their readiness to fly upon Christ's errand on all occasions, Psal. civ. 4.

Q. 85. In what posture were the *faces* of these cherubims?

A. They looked *one to another*, and *toward the mercy-seat*, Exod. xxv. 20.

Q. 86. What did this posture of their faces *signify*?

A. Their looking *one to another*, signified their perfect *harmony* in serving the interests of Christ's kingdom, Ezek. i. 20.; and their looking *toward the mercy-seat*, signified their desire to dive, with the most profound veneration and wonder, into the adorable mystery of redeeming love, 1 Pet. i. 12.—"Which things the angels desire to look into."

Q. 87. Who was allowed to enter into this *most holy place*?

A. None but the *high priest alone*, without any to attend or assist him, Lev. xvi. 17.; and herein he was an eminent type of Christ, who had the whole work of redemption laid upon his shoulders; "And of the people there was none with him," Isa. lxiii. 3.

Q. 88. *When* did the high priest enter into the *holiest of all*?

A. Only *once* every year; namely, on the great day of *atonement*, which was appointed to be a solemn anniversary *fast*, under that ceremonial dispensation, Lev. xvi. 29, 30.

Q. 89. In what manner did the high priest enter *within the vail*?

A. He was expressly required to carry along with him the *blood* of the sacrifice, slain without the tabernacle, at the altar of burnt-offering, and the *golden censer* full of burning *incense*: without both which, he might by no means enter within the most holy place, Lev. xvi. 12—16.

Q. 90. What was typified by this solemnity?

A. It typified the perpetual efficacy of the blood of Christ in heaven, for all the blessings and benefits for which it was shed on earth, Heb. xii. 24.

Q. 91. Is the ceremonial law, or any part thereof, obligatory under the New Testament?

A. Although the *divine truths*, couched and signified under the ceremonies of God's own institution, be unchangeably the *same*; yet the observation of the *ceremonies themselves*, is abrogated by the death and satisfaction of Christ, where they had their full accomplishment, John i. 17.

Q. 92. How do you *prove* that the ceremonial law was abolished by the death and satisfaction of Christ?

A. From the utter destruction, for many ages bygone, of the *temple* at Jerusalem, where only it was lawful to offer sacrifices; which adorable Providence would never have permitted, if these ceremonial institutions had been to subsist after the death of Christ, of whom it was foretold, that he should "cause the sacrifice and the oblation to cease," Dan. ix. 27. See also Jer. iii. 16.—"In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more."

Q. 93. What may we learn from the whole of this typical dispensation?

A. That, as the ceremonial law was a shadow of good things to come, Heb. x. 1.; so it is a perpetual evidence of the faithfulness and power of God, in the full accomplishment of all the blessings that were prefigured thereby, John i. 17.

Q. 94. What was the JUDICIAL law?

A. It was that body of laws given by God, for the government of the Jews, partly founded in the law of nature, and partly respecting them, as they were a nation *distinct* from all others.

Q. 95. What were these *laws* which respected them as a people *distinct* from all others?

A. They were such as concerned the redemption of their mortgaged estates, Lev. xxv. 13.; the resting of their land every seventh year, Exod. xxiii. 11.; the appointing cities of refuge for the man-slayer, Num. xxxv. 15.; the appearing of their males before the Lord at Jerusalem, three times in the year, Deut. xvi. 16.; and the like.

Q. 96. Whether is this law *abrogated*, or is it still of *binding force*?

A. In so far as it respects the peculiar constitution of the Jewish nation, it is *entirely abrogated*; but in so far as it contains any statute, founded in the law of nature, common to all nations, it is still of *binding force*.

QUEST. 41. *Wherein is the moral law summarily comprehended?*

ANSW. The moral law is summarily comprehended in the ten commandments.

Q. 1. What is it to be [*summarily comprehended*]?

A. It is to be briefly summed up, in such few and well chosen words, as to take in a great deal more than what is expressed, Rom. xiii. 9.

Q. 2. *Where* is the moral law thus *briefly* summed up?

In the [*ten commandments*.] Deut. x. 4.

Q. 3. *Where* is the law more *largely* and *fully* set forth?

A. In the *whole scriptures* of the Old and New Testament, Psal. cxix. 105.

Q. 4. By *WHOM* were the ten commandments first pronounced and promulgated?

A. By God himself, Exod. xx. 1. God *spake* all these words.

Q. 5. Whether was it God essentially considered, or God considered as in the person of the Son, who spake these words?

A. It was the *three one* God, considered as in the person of the Son, who was the speaker of them; as is evident from Acts vii. 37, 38. where the *Prophet*, whom the Lord was to raise up unto the Jews, of their brethren, like unto Moses, is expressly called, *The angel which spoke to him in Mount Sinai*. See also Heb. xii. 25, 26.

Q. 6. What was the *peculiar work* of God about *these words*, after he had spoken them with an audible voice, in the hearing of all Israel?

A. He wrote, or engraved them with his own *finger*, on *two tables of stone*, Deut. ix. 10.

Q. 7. Were each of these tables written on both *sides*?

A. It is said expressly that they were, Exod. xxxii. 13. *The tables were written on BOTH their sides ; on the one side, and on the other were they written.*

Q. 8. What did this signify ?

A. The tables being full of writ on both sides, signified that nothing was to be added to the words of the law, or taken away from them, Deut. iv. 2. ; and likewise that the whole man, soul, spirit, and body, must be sanctified *wholly*, 1 Thes. v. 23.

Q. 9. How *oft* were the commandments written on tables of stone ?

A. The *first* being broken by Moses, on occasion of the idolatry of Israel, Exod. xxxii. 19. the Lord condescended to write on other two tables, the *same* very words, that were on the former ones, chap. xxxiv. 1.

Q. 10. Was there any difference betwixt the *first* two tables and the *second* ?

A. The *first* two, which were entirely the work of God, (the polishing as well as the engraving), were broke *beneath the mount*, Exod. xxxii. 16, 19. ; but the *second*, which were hewed by Moses, the typical mediator, were put into the ark, Deut. x. 3, 5.

Q. 11. What was the spiritual mystery which was represented thereby ?

A. That though the covenant of works, made with the first Adam, was broken and violated by him, yet it was fulfilled in every respect by Christ the true Mediator, who "restored that which he took not away," Psal. lxxix. 4.

Q. 12. Why were the ten commandments written on tables of *stone* ?

A. To intimate the perpetuity and everlasting obligation of the moral law, Psal. cxi. 8.

Q. 13. What was signified by their being written with the *finger of God* ?

A. That it was the work of God alone to put his laws into the mind of sinners, and to *write them in their hearts*, Heb. viii. 10.

Q. 14. *Where* was the law of the ten commandments thus expressly revealed ?

A. At Mount Sinai, which is also called Horeb, Deut. v. 2.

Q. 15. In what *form* was the law of the ten commandments given out at Mount Sinai.

A. In the form of a COVENANT, Deut. v. 2. *The Lord our God made a covenant with us in Horeb.* Accordingly, the ten commandments are called the *words of the covenant*, Exod. xxxiv. 28. ; and the *tables of stone*, are termed the *tables of the covenant*, Deut. ix. 9.

Q. 16. Whether was the *Sinai transaction* in the form of the covenant of works, or in the form of the covenant of grace ?

A. There was a repetition of BOTH those covenants on that solemn occasion.

Q. 17. In what order were these two covenants repeated on Mount Sinai ?

A. The covenant of grace was *first* promulgated, and then the covenant of works was displayed, as subservient thereunto.

Q. 18. How doth it appear that the covenant of GRACE was *first* promulgated ?

A. From these words in the *preface*, prefixed to the commands, *I am the Lord thy God*, spoken to a select people, the natural seed of Abraham, as typical of his whole spiritual seed, Gal. iii. 16, 17.

Q. 19. How are the ten commandments to be viewed, as they stand annexed to this promulgation of the covenant of grace on Mount Sinai ?

A. They are to be viewed as the *law of Christ*, or as a *rule of life*, given by Christ the Mediator unto his spiritual seed, in virtue of his having engaged to fulfil the law as a covenant in their room, Rom. vii. 4.

Q. 20. How doth it appear that the covenant of WORKS was likewise displayed on Mount Sinai ?

A. From the *thunderings and lightnings*, and the *voice of the living God, speaking* (the words of the ten commandments) *out of the midst of the fire*, Exod. xx. 18. Deut. v. 22, 26.

Q. 21. What was signified by the thunderings and lightnings, and the voice of God, speaking out of the midst of the fire ?

A. These awful emblems, represented that infinite avenging wrath, which was due to all Adam's family, for the breach of the covenant of works, whereby the whole of God's holy law was violated and infringed, Gal. iii. 10.

Q. 22. Why did God make a display of the covenant of works in such an *awful and tremendous manner* ?

A. That sinners of mankind might be deterred from the remotest thought of attempting obedience to the law as a condition of life ; and be persuaded to fly to, and acquiesce in the undertaking of Christ, who *engaged his heart to approach* unto God, as Surety in the room of an elect world, Jer. xxx. 21.

Q. 23. If both covenants, of grace and works, were exhibited on Mount Sinai, were not the Israelites, in that case, under both these covenants at one and the same time ?

A. They could not be under both covenants in the same respects, at the same time ; and therefore they must be considered, either as believers, or unbelievers, both as to their outward church state, and inward soul frame.

Q. 24. In what respects were the *believing* Israelites, in the Sinaitic transaction, under both covenants ?

A. They were *internally* and *really* under the covenant of grace, as all believers are, Rom. vi. 14. and only *externally* under the above awful display of the covenant of works, as it was subordinate and subservient to that of grace, in pointing out the necessity of the Surety righteousness, Gal. iii. 24.

Q. 25. In what respects were *unbelievers* among them, under these two covenants of works and grace ?

A. They were not *externally*, and by profession, in respect of their visible church state, under the covenant of grace, Rom. ix. 4. ; but *internally*, and *really*, in respect of the state of their souls before the Lord, they were under the covenant of works, chap. iv. 14, 15.

Q. 26. Which of the two covenants were the *principal* part of the Sinai transaction ?

A. The *covenant of grace* was both in itself, and, in God's intention, the *principal* part thereof ; nevertheless, the covenant of works was the most *conspicuous* part of it, and lay most obvious to the view of the people ; for they saw the *thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking*, Exod. xx. 18. *And so terrible was the sight, that Moses said, I exceedingly fear and quake*, Heb. xii. 21.

Q. 27. What *effect* had this tremendous display of the covenant of works upon the Israelites ?

A. It tended to beat them off, in some measure, from that self confidence which they had expressed before the publication of the law, Exod. xix. 8. ; and to discover the

necessity of a Mediator, and of faith in him, as the sole foundation of all acceptable obedience, Rom. xvi. 25, 26.

Q. 28. How doth it appear that it had this effect?

A. From their own words to Moses, after the terrible sight which they saw, Deut. v. 27.—*Speak thou unto us all that the Lord our God shall speak unto thee; and we will* HEAR (that is, believe), *and DO.* On which account the Lord commends them, ver. 28.—*They have well said all that they have spoken: O that there were such an heart in them!*

Q. 29. In what respect had they said well in what they had spoken?

A. In as much as they had made faith, or believing, the source and spring of acceptable *doing*: for, *whatsoever is not of faith is sin*; Rom. xiv. 23.

Q. 30. How many commandments are commonly allotted to each of these two tables of the law?

A. *Four* to the *first* table, containing our duty to God, and *six* to the *second*, containing our duty to man.

Q. 31. How are the precepts, which are *naturally* moral, distinguished from these that are but *positively* so?

A. The precepts which are *naturally* moral have, in them, an *innate* rectitude and holiness, which is inseparable from them; but the precepts which are *positively* moral, have their rectitude, not from their own nature, but from the *positive command* of God.

Q. 32. What *example* may be given for the illustration hereof?

A. The *fourth commandment*, as it appoints God to be worshipped, is *naturally* moral, founded in the very nature of God; but as it enjoins, that he be worshipped on such a particular day of the week, it is *positively* moral, founded only in the *will* of God.

Q. 33. What is the difference betwixt the commands that are expressed in *affirmative*, and these that are expressed in *negative* terms?

A. 'What God forbids is at no time to be done, Rom. 'iii. 8.; what he commands is always our duty, Deut. 'iv. 8, 9.; and yet every particular duty, is not to be done 'at all times, Matth. xii. 7.†'

Q. 34. Why are negative precepts binding at *all times*?

A. Because what is forbidden is at all times sinful; and

† *Larger Catechism*, Q. 99. rule 5.

ought never to be done, on any pretext whatsoever, Gen. xxxix. 9.

Q. 35. What are the peculiar properties of the law of the ten commandments?

A. That it is *perfect*, Psal. xix. 7. ; *spiritual*, Rom. vii. 14. ; and *exceeding broad*, or most extensive, Psal. cxix. 96.

Q. 36. What *rule* is to be observed for the right understanding of the *perfection* of the law?

A. 'That it binds every one to full conformity in the whole man, unto the righteousness thereof, and to entire obedience for ever; so as to require the utmost perfection in every duty, and to forbid the least degree of every sin, Matth. v. 21. to the end, James ii. 10.†'

Q. 37. What *rule* is to be observed for understanding the *spirituality* of the law?

A. That it reacheth to the thoughts and motions of the *heart*, as well as to the words and actions of the *life*, Deut. vi. 5. ‡

Q. 38. What *rule* is to be observed for the right understanding of the *breadth* or *extent* of the law?

A. That, as where a duty is commanded, the contrary sin is forbidden, Isa. lviii. 13. ; and where a sin is forbidden, the contrary duty is commanded, Eph. iv. 28. ; so, when any duty is commanded, all the causes and means of it are commanded also, Heb. x. 24, 25. ; and when any sin is forbidden, all occasions and temptations thereunto are forbidden likewise, Gal. v. 26. §

QUEST. 42. *What is the sum of the ten commandments?*

ANSW. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. 1. How is the *sum* of the ten commandments *divided* in this *answer*?

† Larger Catechism, Q. 99. rule 1.
§ Ibid. rule 4, 6.

‡ Ibid. rule 2.

A. Into the sum of the *four commandments* in the *first table*, which contain our duty to God: and into the sum of the *six commandments* in the *second table*, which contain our duty to man.

Q. 2. What is the *sum* of the *four commandments* in the *first table*, which contain our duty to God?

A. It is [*to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind,*] Luke x. 27.

Q. 3. Why is this called *the first and great commandment*, Matth. xxii. 38.?

A. Because the duties of the first table have a more direct relation to God, as being the immediate object of them: or, because love to our neighbour should flow from love to God, as the proper fountain and principle of it, 1 John v. 1.

Q. 4. What is meant by the [*sum*] of the commandments?

A. The comprehensive duty of the law, which includes all other duties in the bosom of it, Rom. xiii. 9.

Q. 5. What is the comprehensive duty of the law?

A. It is LOVE; for, *love is the fulfilling of the law*, Rom. xiii. 10.

Q. 6. What is the nature of that love which is the comprehensive duty of the law?

A. It is such as flows from *faith*, as the source and foundation of it; for *faith worketh by love*, Gal. v. 6.

Q. 7. What ought to be the *supreme object* of our love?

A. [The Lord], or JEHOVAH himself, as he is OUR GOD, Deut. xxx. 6.

Q. 8. How many *ways* may the Lord be said to be [*our God*]?

A. *Two ways*; either by external revelation and offer; or, by special property and possession.

Q. 9. To whom doth he make the external revelation, and offer of himself as their God?

A. To all such of mankind, without exception, as have the word of this salvation sent unto them, Prov. viii. 4. Heb. viii. 10.

Q. 10. When is he our God by special property and possession?

A. When by faith we are united to Christ, 1 Cor. iii. 23. in whom mercy and truth are met together, righteousness and peace have kissed each other, Psal. lxxxv. 10.

Q. 11. What is it to love the Lord our God [*with all our heart*]?

A. It is to love him unfeignedly, without hypocrisy or dissimulation, Rom. xii. 9.

Q. 12. What is it to love him [*with all our soul, and mind*]?

A. It is to have an intelligent, cordial, and affectionate love to God: expressed in all the duties, wherein any power or faculty of the soul can be exercised, Isa. xxvi. 8, 9.

Q. 13. What is it to love the Lord our God [*with all our strength*]?

A. It is to love nothing so much as God, Matth. x. 37.; and nothing but in subordination to him, Luke xiv. 26.

Q. 14. How may we *know*, if we have such a supreme love to the Lord our God?

A. If we love him purely for himself, and his own matchless excellency, as shining in the face of Jesus, Song i. 3.: if we account all things but loss in comparison of him, Phil. iii. 8.; and if we centre in him, as the only resting-place of our souls for ever, Psal. lxxiii. 25, 26.

Q. 15. What is the *sum* of the *six commandments* in the *second table*, which contain our duty to man?

A. It is to love [*our neighbour as ourselves*], Matth. xxii. 39. *The second is like unto it, Thou shalt love thy neighbour as thyself.*

Q. 16. Why is the sum of the second table said to be *like* unto the sum of the first?

A. Because the duties of the second table are enjoined by the same authority with those of the first, James ii. 10.

Q. 17. In which of the two tables is the *lawful love* of *ourselves* contained, seeing it is not expressly mentioned in either of them?

A. It is fairly implied and supposed in both tables, particularly in the second, where love to ourselves is made the example and pattern, according to which we should love others, Luke x. 27. *Thou shalt love—thy neighbour as thyself.*

Q. 18. What is *lawful self-love*?

A. It is an aiming at our own happiness, in subordination to the glory of God, which ought to be our chief and ultimate end, 1 Cor. x. 31.

Q. 19. Whom are we to understand by [*our neighbour*]?

A. *All of mankind*, unto whom we have any way access

to be useful, either as to their temporal or spiritual good, Luke x. 36, 37.

Q. 20. What is it to love our neighbour [*as ourselves*] ?

A. It is to love him as *truly* and *sincerely* as we do ourselves, Eph. v. 29. "No man ever hated his own flesh, but nourisheth and cherisheth it."

Q. 21. Should our love to our neighbour be as great as it is to ourselves ?

A. It is not required that it be as great in *degree*, but only that it be *as sincere*, and free of hypocrisy, as it is to ourselves, Rom. xii. 9.

Q. 22. What is the *rule* according to which our love to our neighbour should be regulated ?

A. That we do to others what we would have them do to us, Matth. vii. 12.

Q. 23. How is this rule to be explained for preventing the abuse of it ?

A. That we do as we would be done to, from a *well-informed judgement*; and by such as place themselves in the *same relations*, and in the *same circumstances* with us ?

Q. 24. Why are we enjoined to esteem others better than ourselves, Phil. ii. 3. ?

A. Because the more of the grace of God we have in our hearts, we will the more clearly see that we ourselves are the *chief of sinners*, 1 Tim. i. 14, 15. and have the seed of all sin in us, which would soon spring up into the worst of actions, if not restrained, Rom. vii. 23.

Q. 25. What is the *difference* betwixt the love we should have to *all* in general, and the love we should have to the *saints* in particular ?

A. We should love all men in general, with a love of *benevolence*, and likewise of *beneficence*, according to our ability, Gal. vi. 10.: but we should love the saints with a love of *complacency* and *delight*, Psal. xvi. 3.

Q. 26. How ought our love to extend itself to our *enemies* ?

A. By forgiving them, and praying for them, Matth. v. 44. Acts vii. 60.

Q. 27. What may we learn from the *sum* of the commandments ?

A. That *charity*, or love, which is the *end of the commandment*, ought to flow from a pure heart, and a good conscience, and faith unfeigned, 1 Tim. i. 5.

QUEST. 43. *What is the preface to the ten commandments?*

ANSW. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*

QUEST. 44. *What doth the preface to the ten commandments teach us?*

ANSW. The preface to the ten commandments teacheth us, That, because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Q. 1. What is a [*preface*]?

A. It is something *spoken before*, or, a preparatory introduction to a following discourse.

Q. 2. Whether are these words [*I am the Lord thy God,*] &c. to be understood as a preface to *all* the commandments, or to the *first* only?

A. They are to be understood as a preface to them all, though they stand immediately connected with the first, as being the ground of the particular applicatory faith in a redeeming God, which is therein enjoined.

Q. 3. Why are the above words prefixed as a preface to all the commandments?

A. Because they are designed as so many reasons and arguments to enforce our obedience to them.

Q. 4. Why did God give reasons to enforce obedience to his commands, when his will is the supreme law?

A. To manifest his amazing condescension, in dealing with us in a suitableness to our natures as rational creatures, Hof. xi. 4.

Q. 5. How many reasons or arguments are there in this preface, whereby God enforces obedience to his law?

A. *Three*: the *first* is, because he is the LORD, or Je-

HOVAH; the *second*, because he is our GOD; and the *third*, because he is our REDEEMER.

Q. 6. Which of these *three* is the *formal reason* of obedience?

A. The *first*, namely God's essential greatness, as he is JEHOVAH, the *Most High* over all the earth, Psal. lxxxiii. 18.; though, at the same time, his relative goodness, as *our God*, and the deliverance he hath *accomplished* as our Redeemer, are invincible arguments and motives thereunto, Lev. xix. 36, 37.

Q. 7. What is the strength of the *first argument* for obedience, taken from God's being [THE LORD]?

A. The strength of it lies in this, That because God is JEHOVAH, 'the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all 'his words and works*': therefore all obedience and subjection is due to him, Lev. xx. 8.

Q. 8. Wherein lies the strength of the *second argument* for obedience to God's law, taken from his being [OUR GOD.]

A. It lies in this, That because he makes himself over to sinners of mankind, by a new covenant grant, in the word of divine revelation; therefore, this ought to sweeten all his commands, and powerfully excite us to the obedience of them, Lev. xx. 7.

Q. 9. What doth God *make over* to us in the word, when he makes a *grant* of himself therein to be *our God*?

A. He makes over to us whatever *he is*, Hol. xiii. 4. and whatever *he hath*, Psal. lxxxiv. 11. as God, to be ours freely and eternally.

Q. 10. What doth he make over to us when he makes a grant of *whatever* HE IS?

A. He makes over to us both what he is *essentially*, and what he is *personally*.

Q. 11. What doth he make over to us when he makes a grant of what *he is essentially*?

A. All his glorious attributes and excellencies to be *ours*, Exod. xxxiv. 6.; his infinity, to be the extent of our inheritance, Rev. xxi. 7.; his eternity, to be the date of our happiness, John xiv. 19.; his unchangeableness, to be the rock of our rest, Mal. iii. 6.; his wisdom, to direct us, Psal. lxxiii. 24.; his power, to protect us, 2 Chron. xvi. 9.; his holiness,

34 *Of the PREFACE to the COMMANDMENTS.*

to sanctify us, Ezek. xvi. 14.; his justice to assail us, Rom. iii. 26.; his goodness to reward us in the way of grace, not of debt, 1 John ii. 25.; and his truth, to secure us in the accomplishment of all his promises, Heb. x. 23.

Q. 12. What doth he make over to us, when he makes a grant of what he is personally?

A. He makes over himself in the person of the *Father*, to be our God and Father in Christ, 1 Pet. i. 3.; in the person of the *Son*, to be our Redeemer and Saviour, Isa. xlviii. 17.; and in the person of the *Holy Ghost*, to be our sanctifier and comforter, John xiv. 16.

Q. 13. What is it that he makes over to us, when he makes a grant of *whatever* HE HATH?

A. As *he hath* all the good things we can possibly need in time, or through eternity, so he makes them all freely over to us in the promise;—*All things are yours*, 1 Cor. iii. 21.; for instance, he *hath life*, for the quickening of us who are *dead in trespasses and sins*, Eph. ii. 1.; righteousness, for the justifying us who are guilty, Is. xlv. 25.; and redemption for delivering us who are lawful captives, chap. xlix. 24, 25. In a word, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,” 1 Cor. ii. 9.

Q. 14. Is this grant that God makes of himself to us in the word, to be *our God*, no more than a mere argument, or motive, to enforce our obedience?

A. It also strengthens and enables us thereunto, Ezek. xxxvi. 27, 28.

Q. 15. How doth the revelation of God’s being our God, strengthen and enable us to obedience?

A. In as much as by the revelation hereof, the Holy Ghost is conveyed as the immediate efficient of holiness, Gal. iii. 2.; and faith is wrought in the soul, as the spring and fountain thereof, chap. v. 6.

Q. 16. Why doth God front his law with this grant of himself as the Lord our God?

A. Because it is comprehensive of all the promises of the covenant, and of the blessings that are wrapt up in them, and therefore the best encouragement to the obedience of faith; for, because he is our God, he will give us one heart, and one way; he will not turn away from us to do us good, but will put his fear in our hearts, that we shall not depart from him, Jer. xxxii. 38, 39, 40.

Q. 17. Why doth God make this declaration of his grace in the present time [I AM] and not in the future, I WILL be thy God?

A. To shew that God's covenant of promise is *always* a solid ground and foundation for the *present* actings of faith, in every case and circumstance, wherein we can be situate, James ii. 23.

Q. 18. Why doth God, in this grant, address the sinner in the *singular number*, I am [THY] God?

A. Because he wants that every individual sinner, to whom the revelation of his grace doth come, should believe it, with a particular applicatory faith, Zech. xiii. 9. *I will say, It is my people; and they shall say, The Lord is my God.*

Q. 19. How may we *know*, if ever we have by faith, received the offer and grant that God makes of himself in the word?

A. By our love and esteem of him, Exod. xv. 2.; by our reposing entire trust and confidence in him, Psal. xviii. 2.; by our likeness and conformity to him, 1 John iii. 3.; and by our longing after the full fruition and enjoyment of him, Psal. lxxiii. 25.

Q. 20. What is the **THIRD ARGUMENT**, in the *Preface*, for enforcing our obedience?

A. It is in these words: [*which have brought thee out of the land of Egypt, out of the house of bondage*].

Q. 21. How are these words explained in our *Catechism*?

A. Of our spiritual redemption by Jesus Christ; for [the preface to the ten commandments teacheth us, That because God is the Lord, and our God, and REDEEMER, therefore we are bound to keep all his commandments].

Q. 22. Wherein lies the strength of this argument, for enforcing our obedience to the commands of God?

A. It lies in this, That as he brought Israel out of their bondage in Egypt, so he delivereth us out of our spiritual thralldom: and therefore we should "serve him without fear, in holiness and righteousness before him, all the days of our life," Luke i. 74, 75.

Q. 23. In what respects did the deliverance of Israel out of Egypt resemble our spiritual redemption by Christ?

A. The Israelites were made to serve the Egyptians with rigour, Exod. i. 14.; so sinners, by nature, are under the most cruel bondage and servitude to sin and Satan, 2 Pet. iii. 19; the Israelites were not able of themselves to shake

36 *Of the PREFACE to the COMMANDMENTS.*

off the Egyptian yoke, Exod. ii. 23.; no more are sinners of mankind capable to extricate themselves from a state of spiritual slavery in which they are naturally intralld, Rom. v. 6.; the Israelites were brought out of Egypt *with a strong hand and a stretched out arm*, Psal. cxxxvi. 12.; so are we out of our spiritual thralldom, by the mighty power of God allenarly, Psal. cx. 2, 3.; the Egyptians were destroyed, when Israel were delivered, Exod. xiv. 28.; so principalities and powers were spoiled, Col. ii. 15.; transgression finished, Dan. ix. 24.; and death untinged, 1 Cor. xv. 55.; when our redemption was accomplished, ver. 57.

Q. 24. Seeing the deliverance of Israel, which was typical of our spiritual deliverance, was brought about by divine power, *without the payment of a price*, will it follow, that our spiritual redemption was *without a price* also?

A. By no means; unless the similitude betwixt the *type* and the *antitype* did hold in every respect, which it cannot possibly do; for, though there be a resemblance betwixt them in some things, yet there is always a disparity in others; as might be made evident in every one of the scripture types and metaphors, whereunto divine things are compared; for instance, Jonah was alive in the whale's belly, whereas Christ was actually dead in the grave.

Q. 25. Since God brought *all* the Israelites, without exception, out of Egypt, doth it from thence follow, that Christ redeemed *all mankind* from their spiritual bondage?

A. No; because the Israelites did not typify and represent all mankind, but the *elect only*, Psal. cxxxv. 4.

Q. 26. How do you prove that the *elect only*, and not all mankind were redeemed by Christ?

A. From the Father's *gift* of them to him from eternity, John xvii. 6.; from his *representing* them in his death, John x. 11.; and from his *intercession* within the vail for them only, John xvii. 9. "I pray for them; I pray not for the world, but for them which thou hast given me."

Q. 27. Are the purchase and intercession of Christ precisely of the *same extent*?

A. Surely they are; for, his intercession being *founded* on his purchase, and consisting in a presenting the merit thereof before the throne, Heb. ix. 24. it clearly follows, that the one can be no more extensive than the other, John xvii. 24. "Father, I will that they also whom thou hast given me, be with me where I am."

Q. 28. How then are these scriptures to be explained, which seem to speak of an *universal purchase* of all mankind; such as, that Christ *died for all*, 2 Cor. v. 15.; that he *tasted death for every man*, Heb. ii. 3.; that he is *the propitiation for the sins of the world*, 1 John ii. 2.; and the like?

A. They are to be explained in a limited sense, of some only, and not of every individual of mankind; as the like general terms are undoubtedly to be understood in other places of scripture; such as Col. i. 6. and Rev. xiii. 3.; for, if it is alledged, that the above scripture expressions prove an universal purchase, it may be said, with the same parity of reason, that they prove an universal application thereof, which few will assert.

Q. 29. Doth not the *universal offer* of Christ, prove the universal redemption of *all*, at least, within the *visible church*?

A. No: it only proves the unquestionable duty of all to believe, upon the call and command of God, 1 John iii. 23.; and the infinite intrinsic worth of the satisfaction of Christ for the salvation of all, if it had been so designed, chap. iv.

14.

Q. 30. Doth the redemption purchased by Christ bring any benefit or advantage to the reprobate world?

A. It is owing thereunto that the gospel is sent among them, John iv. 4.; that temporal judgements are shortened, Mark xiii. 20.; and it is on account of the elect, who are to spring of them, that they are preserved for a while in this world, Rom. xi. 30.; but then these, or the like benefits, are not to be considered as the fruit of Christ's purchase to the reprobate themselves, but to the *elect* only, who are living among them, 2 Cor. iv. 15.; or, who are to descend from them, Isa. vi. 13.

Q. 31. Wherein consists the spiritual bondage we are naturally under, and redeemed from by Christ?

A. It consists in our being under the wrath of God, John iii. 18.; the guilt, power, and pollution of sin, Rom. viii. 7.; the tyranny of Satan, Eph. ii. 2.; the snares and temptations of the world, 1 John ii. 16.; and in our liableness to the pains of hell for ever, Matth. xxv. 46.

Q. 32. What right had Christ to be our Redeemer from this state of spiritual bondage?

A. He had a right of property, and a right of propinquity.

Q. 33. How had he a right of property?

A. As he is God, he is the original owner, Rom. ix. 21.; and as he is Mediator, he has the elect gifted unto him by his Father, John xvii. 6.

Q. 34. How hath he a right of propinquity?

A. He hath it by the legal union which subsisted betwixt him and us from eternity, in virtue of his being made a Surety of a better testament, Heb. vii. 22.; and by the assumption of our nature in time, whereby he became our kinsman, and is not ashamed to call us brethren, Heb. ii. 11, 12.

Q. 35. What doth God's delivering Israel out of the land of Egypt teach us, with respect to his church and people in general?

A. It teacheth us, that as affliction is the lot of the Lord's people, in this present evil world, so deliverance therefrom is secured in due time, Psal. xxxiv. 19. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

Q. 36. What is the difference betwixt the afflictions of the godly, and those of the wicked?

A. The afflictions of the godly are the chastisements of a gracious Father flowing from love, and designed for their profit, Heb. xii. 6, 10.; but the afflictions of the wicked are the punishments of an avenging Judge, flowing from wrath, and designed for their ruin and destruction, Eccl. v. 17.

Q. 37. What improvement ought we to make of our spiritual redemption?

A. It should excite us to "stand fast in the liberty where-with Christ hath made us free, and not to be entangled again with the yoke of bondage," Gal. v. 1.; to ascribe all the praise of our spiritual liberty to our glorious *Deliverer*, Rev. i. 5, 6.; and to testify our gratitude and thankfulness to him, by a conversation becoming the gospel, Phil. i. 27.

QUEST. 45. *Which is the first commandment?*

ANSW. The first commandment is, *Thou shalt have no other gods before me.*

QUEST. 46. *What is required in the first commandment?*

ANSW. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 1. Why are most part of the commands of the law delivered in *negative terms*?

A. Because negative precepts are of the strictest obligation, *binding always, and at all times.*

Q. 2. Why is the first commandment in particular, so expressed?

A. Because of the perpetual propensity of our natures, since the fall, to depart from *the living God*, through an evil heart of unbelief, Heb. iii. 12.

Q. 3. Why is this commandment set in the *front* of all the rest?

A. To teach us, that the *having* JEHOVAH to be our God, is the leading and fundamental duty of the law, Exod. xv. 2. which sweetly and powerfully influences obedience to all the other commands of it, Psal. cxviii. 28.

Q. 4. What influence has obedience to the *first*, upon obedience to the other precepts of the law?

A. As obedience to the first commandment is to believe that God is *our God*, upon the gift of himself to us in these words, [*I am the Lord thy God* ;] so, without believing this, it is impossible we can do any thing else that will please him, Heb. xi. 6. ; for *whatsoever is not of faith is sin*, Rom. xiv. 23.

Q. 5. Why do this, and other commands run in the second person singular, *THOU*, and not in the plural *you*, or *YE*?

A. To signify, that God would have us to take his commandments, as spoken to each of us in particular, as if we were mentioned by name.

Q. 6. What is the connection betwixt the preface and the first commandment?

A. The preface reveals and exhibits the object of faith, and the first commandment enjoins the duty of believing on that object: the one makes a grant of grace; and the other warrants us to lay hold on it.

Q. 7. Are the preface and first commandment of equal extent?

A. Yes: every one to whom the promise in the preface is revealed, is obliged, by the command, to believe it with application, John iii. 18.

Q. 8. Can the obligation of the law be in the least weakened by the grace of the gospel, published in the preface?

A. So far from it, that it is impossible for any man to share of the grace of the gospel published in the preface, but in a way of believing, enjoined in the first command of the law, Rom. iii. 31. "Do we make void the law through faith? God forbid."

Q. 9. What are the chief duties required in the first commandment, as thus connected with the preface?

A. [*To know and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly*].

Q. 10. What KNOWLEDGE of God doth the first commandment require?

A. It requires us to know that God is; and that he is such a God as he hath manifested himself to be in his word, Heb. xi. 6.

Q. 11. What hath God manifested himself to be in his word?

A. He hath manifested himself to be, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that he will by no means clear the guilty," namely, without a satisfaction, Exod. xxxiv. 6, 7.; or, he hath manifested himself to be in Christ, reconciling the world to himself, 2 Cor. v. 19.

Q. 12. What is it to [*know*] God as he is in Christ?

A. It is to know that he is well pleased for Christ's righteousness sake, because he has magnified the law, and made it honourable, Isa. xlii. 21.

Q. 13. How is the knowledge of God usually distinguished?

A. Into speculative or common, and practical or saving knowledge.

Q. 14. What is the *speculative* or *common* knowledge of God?

A. It is only a *floating* knowledge of him in the head, without any saving influence or efficacy upon the heart, and

practice ; as is to be found in ungodly persons or hypocrites, who may *profess that they know God, but in works they deny him*, Tit. i. 16.

Q. 15. What is it to have a *saving and practical* knowledge of him ?

A. It is to have such a lively apprehension of his relation to us, as our God in Christ, as is accompanied with an habitual conformity to his will, in heart and life, 1 John ii. 3, 4.

Q. 16. What are the *evidences* of true saving knowledge ?

A. If it is an experimental, Col. i. 6. interesting, Psal. xli. 11. sanctifying, 2 Pet. i. 8. and humbling knowledge, Job xl. 4, 5.

Q. 17. What is it to [*acknowledge*] God ?

A. It is to own, avouch, and confess him, both in secret, and before the world, Rom. x. 10.—*With the mouth confession is made unto salvation.*

Q. 18. Why are the knowing and acknowledging of God *joined together* ?

A. Because wherever the saving knowledge of God is implanted in the heart, there will be always some evidences thereof, either to ourselves, or others, discovered in the life, Dan. xi. 32.—*The people that do know their God, shall be strong, and do exploits.*

Q. 19. What should we know and acknowledge God to be ?

A. We should know and acknowledge him to be [the only true God, and our God].

Q. 20. What is it to know and acknowledge God to be [*the only true God*] ?

A. It is to believe and profess, that he alone, and none else, is possessed of all infinite perfection ; and that the perfections of the divine nature are most eminently displayed and manifested in the person of Christ, our only Saviour and Redeemer, Hof. xiii. 4.—*Thou shalt know no God but me ; for there is no saviour besides me.*

Q. 21. What is it to know and acknowledge God to be [*our God*] ?

A. It is to profess our relation to him, as his people, upon the faith of the grant that he makes of himself to us as ours in the word, Deut. xxvi. 17, 18. Psal. xlviii. 14.

Q. 22. Can we know and acknowledge God to be our

God, (as required in this commandment), unless we believe in Christ?

A. No; for *no man cometh unto the Father but by me*, says Christ, — *He that hath seen me hath seen the Father*, John xiv. 6, 9.

Q. 33. Is not faith, or believing in Christ, a gospel precept only, and not required in the law?

A. By no means: for, in the gospel, strictly and properly taken, as it is contra-distinct from the law, there can be no precept; because the gospel, in this strict sense, is nothing else than a promise, or glad tidings of a Saviour, with grace, mercy, and salvation in him, for lost sinners of Adam's family; according to the following scriptures, Gen. iii. 15. Isa. lxi. 1, 2, 3. Luke ii. 10, 11.

Q. 24. Since faith and repentance are duties consequential to the entrance of sin, and the revelation of the gospel, must they not therefore be new precepts, not given to Adam in innocence?

A. Though there was no occasion for the exercise of these duties in an innocent state; yet, Adam being bound by the law of creation (particularly, the *ten commandments*, given him in the form of a covenant of works), to believe whatever God should reveal, and obey whatever he should command; no sooner was the gospel-revelation made, than the same very law, which bound him, while in innocence, to believe in *God-creator*, obliged him, when fallen, to believe in *God-redeemer*, now revealed and made known unto him; and likewise to turn from sin to God, Rom. iii. 31.

Q. 25. Whence is it that the obligation of the law is so extensive, as to bind to the belief of whatever God shall reveal?

A. This arises from the absolute perfection of the law, which being a complete rule of all obedience, cannot but fasten the duty, the same moment that the object is revealed, Psal. cxix. 96. — *Thy commandment is exceeding broad*.

Q. 26. What is the absurdity of making faith and repentance new gospel precepts?

A. The absurdity is, that hereby another righteousness is introduced in our own persons, than the righteousness of Christ, as the immediate ground of our pardon and acceptance before God.

Q. 27. How doth this absurdity necessarily follow from the foresaid doctrine?

A. If Christ, as our Surety, has fulfilled the precept, and endured the penalty of the moral law, according to Gal. iv. 4, 5. then it cannot but follow, that this law of faith and repentance, not being fulfilled by him, must be fulfilled by ourselves, in our own persons, as our righteousness before God, and thus another ground of justification is established, besides the surety righteousness, contrary to Gal. ii. 16. and iii. 21.

Q. 28. What is the doctrine of our *Larger Catechism* on this head?

A. That believing and trusting in God (which is the same with *faith*), 'being careful in all things to please him,' and sorrowful when in any thing he is offended,' (which is the same with *repentance*), are among 'the duties required' in the *first commandment*, and that 'unbelief,—distrust,—incurribleness,—and hardness of heart, or impenitency' (according to Rom. ii. 5. there quoted), are among the 'sins forbidden therein.' *

Q. 29. What doth God require of us in this commandment, as the evidence of our knowing and acknowledging him to be the only true God, and our God?

A. That we [*worship and glorify him accordingly*], Matth. iv. 10.—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. 30. What is it to [*worship*] God?

A. It is to make him the supreme object of our esteem, Psal. lxxi. 19. desire, Psal. lxxiii. 25. and delight, Psal. cxlii. 5. and that not only in our secret devotions, but likewise when joining with others in any religious exercise, Psal. cxi. 1.

Q. 31. What is it to [*glorify*] him?

A. It is to ascribe all possible glory and perfection to him, Exod. xv. 11. and, in all our actions, to aim at the advancement of his honour and glory in the world, 1 Cor. x. 31.

Q. 32. What is imported in our being required to worship and glorify him [*accordingly*]?

A. It imports, that since God commands us to know and acknowledge him, not only to be the *true God*, but *our own God*, in virtue of the covenant grant he makes of

D 3

* See *Larger Catechism*, Q. 104, 105.

himself in the word : it becomes us in all our actions, religious and civil, to behave towards him, as standing in such a near and intimate relation unto us, Psal. xlv. 11. 1 Cor. vi. 20.

Q. 33. Can we glorify God aright, unless we acknowledge him to be our God in Christ ?

A. No : for, unless we acknowledge a God in Christ, as our God, we make him a *liar*, in saying, *I am the Lord thy God*, and rebel against his authority, in the *first commandment*, which is, *Thou shalt have no other gods before me*.

Q. 34. Is believing the promise, then, the foundation of all acceptable worship and obedience ?

A. Yes : for all true obedience, is *the obedience of faith*, Rom. vi. 26.; and *without faith it is impossible to please God*, Heb. xi. 6.

Q. 35. In what manner are we required to worship and glorify God ?

A. Both inwardly in our hearts, John iv. 24.; and outwardly in our lives, Matth. v. 16.

Q. 36. How are we to worship God inwardly in our hearts ?

A. By trusting, Isa. xxvi. 4. hoping, Psal. cxxx. 5. and delighting in him, Psal. xxxvii. 4.; by thinking and meditating upon him, Mal. iii. 16. Psal. lxiii. 6.; devoting ourselves to him, Isa. xlv. 5.; and by being filled with grief, when he is offended by ourselves, or others, Psal. xxxviii. 18. and cxix. 136.

Q. 37. How are we to worship and glorify him outwardly in our lives ?

A. By praying to him, and praising him with our lips, Psal. cxlii. 1. and cxv. 21.; by being zealous for his glory, Psal. lxix. 9.; careful to please him, Col. i. 10.; and by walking humbly before him, Mic. vi. 8.

Q. 38. What *improvement* ought we to make of the *covenant grant* in the *preface*, [*I am the Lord thy God*] ; and the *precept* enjoining the belief thereof, [*Thou shalt have no other gods before me*] ?

A. That it is the duty of every one of us, without waiting till we find gracious qualifications wrought in us, *instantly* to lay claim to a God in Christ, as our God, Psal. xcv. 7.; this being what he requires in the first place, as the foundation of all other acts of obedience, 2 Chron. xx. 20.

Q. 39. If it is an external fœderal relation to the visible church, which God asserts in the preface, when he says, *I am the Lord thy God*; how can the *first commandment*, warrant the faith of a special relation?

A. As the command always warrants a particular application of every general promise, so the external fœderal relation, which God bears to the visible church, becomes a special one, the moment that the promise is believed with a particular applicatory faith, Jer. iii. 22.

QUEST. 47. *What is forbidden in the first commandment?*

ANSW. The first commandment forbiddeth, the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 1. To what general heads may the sins forbidden in the first commandment, be reduced?

A. To these two; *Atheism* and *Idolatry*.

Q. 2. What is ATHEISM?

A. It is the [*denying*,] or not having a God.

Q. 3. How is Atheism commonly distinguished?

A. Into *speculative* and *practical*.

Q. 4. How is speculative Atheism again subdivided?

A. Into that which is *directly*, and into that which is *interpretatively* such.

Q. 5. What is direct speculative Atheism?

A. It is a fixed persuasion in the heart, and an open profession with the mouth, that there is no God.

Q. 6. What is speculative Atheism, *interpretatively*, or by *necessary consequence*?

A. It is the rejecting of any of these truths, which are necessarily connected with the *being* of a God: such as the denying of *providence*, or any of these *essential perfections* of God: because from thence it would necessarily follow, that there is no God.

Q. 7. Why would it necessarily follow, from the deny-

ing of providence, or any of the divine perfections, that there is n God?

A. Because it is impossible to conceive that there is a God, without conceiving, at the same time, that he preserves and governs the world, Isa. xli. 23. : so it is impossible to conceive his being or existence, without conceiving him to be possessed of all infinite perfection, 1 John i. 5.

Q. 8. Can there be such a person among men, as a direct speculative Atheist?

A. No : there can be none of mankind, who have, at all times, such a fixed and constant persuasion, that there is no God ; as at no time whatsoever to have the least fear or doubt of the contrary, Dan. v. 6, 9.

Q. 9. How doth it appear, that there can be no such person as a downright speculative Atheist?

A. From universal experience, which attests, that the knowledge and impression of the being of a God, is so natural to man, that he can no more divest himself thereof at all times, than he can strip himself of his reason, or shake off his own existence, Rom. i. 19. " That which may be known of God is manifest in them : for God hath shewed it unto them : that is, ingrained in their natures.

Q. 10. Would it not seem, that there may be a downright speculative Atheist, from Psal. xiv. 1. *The fool hath said in his heart, There is no God?*

A. The words do not import a fixed and permanent persuasion, but rather a secret wish : accordingly, the expression is not, *The fool hath believed*, or *is persuaded* in his heart, but *hath said* : that is, would fain have harboured such a secret desire.

Q. 12. Why would wicked men wish there was no God?

A. To be free of any check or restraint upon their lusts, and that they may work all uncleanness with greediness, Eph. iv. 19.

Q. 12. Who are they that are *interpretatively* Atheists?

A. Not only they who deny the providence of God, or any essential attribute of his nature, but likewise all Deists, who reject supernatural revelation ; and all openly wicked and profane persons, who live as if there was no God, Psal. x. 4, 11, 13.

Q. 13. Whether is it *speculative* or *practical* Atheism, that is chiefly levelled against, in this commandment?

A. Both : but especially practical Atheism, as being universally prevalent, Rom. iii. 11.

Q. 14. What is *practical* Atheism ?

A. It is a denying of God, in our practice, Tit. i. 16. *They profess that they know God, but in works they deny him.*

Q. 15. How doth practical Atheism evidence itself ?

A. In *omitting* the duties required in this commandment ; namely, not knowing and acknowledging God, to be what he really is, and neglecting to worship and glorify him accordingly.

Q. 16. Who are guilty of *not knowing* God ?

A. Not only the Heathens, who walk contrary to nature's light, Rom. i. 21. ; but likewise Christians, who being privileged with the means of knowing God, as in Christ, do yet slight and neglect the same, John xv. 22. " If I had not come and spoken unto them, they had not had sinned ; but now they have no cloak for their sin."

Q. 17. Who are they that are guilty of *not acknowledging* God ?

A. They who rush upon the actions of life, without asking his counsel about them, Josh. ix. 15. " The men took of their victuals, and asked not counsel at the mouth of the Lord."

Q. 18. Who are guilty of [*not worshipping*] God ?

A. They who live in the habitual neglect of the public, private, and secret exercise of his worship, Isa. xliii. 22. *Thou hast not called upon me, O Jacob ; thou hast been weary of me, O Israel.*

Q. 19. Who are guilty of [*not glorifying*] God ?

A. They who set up themselves as their own rule, Psal. xii. 4. and make themselves their own *end* and *happiness*, in opposition to God, Phil. ii. 21.

Q. 20. When are men chargeable with this piece of practical Atheism ; namely, of *setting up themselves as their own rule* ?

A. When they perform any action, religious or civil, more because it is agreeable to *self*, than as it is pleasing to God, Zech. vii. 6, 5. ; when they envy the gifts and prosperity of others, Psal. lxxiii. 3. ; and when they would model or frame of God himself according to their own fancy, imagining him to be altogether such an one as themselves, Psal. l. 21.

Q. 21. When do men make themselves their *own end and happiness*, in opposition to God?

A. When they ascribe the glory of what they have or do, to themselves, and not unto God, Dan. iv. 20. ; when they are more troubled for what disgraces themselves, than what dishonours God, 1 Sam. xv. 30. ; and when they prefer the pleasures and profits of this world, to the glorifying and enjoying of God, Matth. xix. 22.

Q. 22. When may we be said to worship the true God, and yet not [as God]?

A. When we draw nigh unto him with the mouth, and honour him with our lips, but our hearts are far from him, Matth. xv. 8.

Q. 23. When are we guilty of not worshipping and glorifying him, as [our God]?

A. When, in the course or tenor of our behaviour and deportment towards him, we want the habitual exercise of the faith of our federal relation unto him, Ps. lxxxvi. 10, 11.

Q. 24. May not the saints themselves be chargeable with some degree of practical Atheism?

A. No doubt, they may: when they entertain unbecoming thoughts of God in their mind, or speak unadvisedly to him with their lips; thus Job is censured by Elihu, for charging God with injustice, chap. xxxiii. 10, 11. ; and Jonah speaks most rashly to God, when he says, *I do well to be angry, even unto death*, chap. iv. 9.

Q. 25. How may a person know when blasphemous thoughts, and atheistical expressions, are not inconsistent with a state of grace?

A. When a blasphemous thought is so far from being indulged, that it is treated with abhorrence; and when an atheistical expression (uttered through surprise, and the hurry and violence of temptation) is deeply regretted and lamented, Psal. lxxiii. 21, 22.

Q. 26. What is the other general and comprehensive sins forbidden in this commandment?

A. IDOLATRY.

Q. 27. What is *idolatry*?

A. It is [*the giving that worship and glory to any other, which is due to God alone.*]

Q. 28. How is idolatry commonly distinguished?

A. Into that which is *gross and external*; and that which is more *refined and internal*.

Q. 29. What is the idolatry which is *gross* and *external*?

A. It is an ascribing the ordinary signs of worship, or religious homage, to any person or thing, besides the true God, Lev. xxvi. 1.

Q. 30. Who are they that are guilty of this grosser kind of idolatry?

A. HEATHENS and PAPISTS.

Q. 31. What was the nature of the idolatry of the *Heathens*?

A. They made gods of the sun, moon, and stars, and almost of every other creature: yea, of devils themselves, as the apostle witnesseth, 1 Cor. x. 20. But that which was most frequent among them, was their making *images* or *idols* in the shape of some sort of living creatures, or of a mixture of them, and then worshipping them as if they were gods, Psal. cxxxv. 15—19.

Q. 32. How did *Heathenish* idolatry take its rise in the world?

A. By men becoming "vain in their imaginations, whereby they changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things," Rom. i. 21. 23.

Q. 33. How doth it appear that the *Papists* are guilty of this grosser kind of idolatry?

A. By their bowing to *images* and *altars*; giving divine honour to the consecrated bread in the sacrament; adoring the *crucifix*; praying to angels; and invoking the saints, especially the virgin Mary, whom they supplicate much more frequently than they do Christ himself. By all which it appears, that *Popish* idolatry succeeds in the room of the *Heathenish*; and is more inexcusable than it, because the Papists have the benefit of divine revelation, which the Heathens have not.

Q. 34. How do you prove, that the paying religious homage to such things, by the church of Rome, is gross idolatry?

A. From the nature of idolatry itself; the very essence whereof consists in giving divine worship and honour to any creature whatsoever, whether in heaven or earth: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matth. iv. 10.

Q. 35. What is the idolatry which is *more refined* and *internal*?

A. It is a setting up of *idols* in the *heart*, Ezek. xiv. 4. ; or a giving that room in our esteem and affection to any thing else, which God alone ought to possess, Luke xiv. 26.

Q. 36. To whom is this kind of idolatry incident ?

A. To all mankind naturally ; and even *believers* themselves are cautioned and warned against it, 1 John v. 21. *Little children, keep yourselves from idols.*

Q. 37. What are these *idols* that have a seat in every man and woman's heart by nature ?

A. Among many others, there are these *two*, which are worshipped and served by the generality, even of the visible church, namely, *self* and the *world*.

Q. 38. How doth it appear that *self* is an idol which naturally reigns in the heart of every one ?

A. From the very *first lesson* in the school of Christianity, which is, to be denied to self, Matth. xvi. 24. *Then said Jesus unto his disciples, If any man will come after me, let him deny himself.*

Q. 39. What is it for a man to *deny himself* ?

A. It is to give up with his *self-wisdom*, his *self-will*, and his *self-righteousness*.

Q. 40. When do we give up with the idol of *self-wisdom* ?

A. When we are made to see our own depraved reason to be but folly, when compared with the wisdom of God revealed in his word ; for the wisdom of this world is foolishness with God, 1 Cor. iii. 9.

Q. 41. When is the idol of *self-will* dethroned ?

A. When God's will of precept becomes the sole rule of our heart and life, Psal. cxix. 105. ; and his will of providence is cheerfully acquiesced in, as the best for us, Rom. viii. 28.

Q. 42. When do we part with the idol of *self-righteousness* ?

A. When we submit to the righteousness of God ; or found our plea, for eternal life, wholly and entirely upon the meritorious obedience and satisfaction of Christ, as our Surety, in our room and stead, Phil. iii. 8. 9.

Q. 43. How doth it appear that the *world* is an idol seated in every man's heart by nature ?

A. From the habitual turn of our thoughts and affections to things temporal, Matth. vi. 31. ; the eager pursuit of them, and ardent desire after them, in preference to those that are spiritual and eternal, chap. xvi. 26.

Q. 44. What are the things of this world which we naturally incline to idolize?

A. Some make an idol of their *worldly riches*; making gold their *hope*, and saying to the *fine gold*, *Thou art my confidence*, Job xxxi. 24. : some, of their *worldly pleasures*, being *lovers of pleasures, more than lovers of God*, 2 Tim. iii. 4. some make an idol of their *worldly credit and reputation*, receiving *honour one of another*, and not seeking the *honour that cometh from God only*, John v. 44. : some, of their *worldly relations*, bestowing more of their love upon them, than upon God, Matth. x. 37. : and some make an idol of their *worldly helps and confidences*, trusting more to these than to God, Isa. xxxi. 1. Jer. xvii. 5.

Q. 45. What is the *verdict* of the Spirit of God concerning those who make the *world* their *idol*?

A. It is this, that, "if any man love the world, the love of the Father is not in him," 1 John ii. 15.

Q. 46. How may Satan be said to be even idolized, by those who profess to bear him an implacable hatred?

A. When his suggestions are regarded, more than the dictates of the Spirit of God in his word, Isa. xl. 27. and xlix. 14.

Q. 47. How may the suggestions of Satan be distinguished from the dictates of the Spirit of God?

A. The tendency of all Satan's suggestions is to set up, in the soul, some one thing or other in Christ's room, 2 Cor. iv. 4. : but the dictates of the Spirit of God are wholly calculated for giving Christ in all things the *pre eminence*, John xvi. 14.

Q. 48. Why is Satan called *the god of this world*, 2 Cor. iv. 4.?

A. Because he is the spirit that worketh in the children of disobedience, Eph. ii. 2. till the prey be taken from the mighty, and the lawful captive delivered, Isa. xlix. 24, 25.

Q. 49. Who are they that explicitly acknowledge the *devil as their God*?

A. They are such as use *forcery, divination, witchcraft, charming, and other diabolical arts and practices*, condemned in Deut. xviii. 10—12.

Q. 50. Was Joseph's cup an instrument of divination : or did he himself use this unlawful art, when he says, Gen. xlv. 15. *Wot ye not that such a man as I can certainly divine?*

A. By no means ; for the word translated *divine*, is, on the margin, rendered, make trial, or inquiry ; and so the meaning is, know ye not, that such a man as I, who am so diligent and industrious in other matters, would soon miss the cup wherein I usually drank, and make inquiry after the person who had stolen it.

Q. 51. What improvement ought we to make of the first commandment, as it stands connected with the preface ?

A. That, as God warrants and commands us to believe in him, as our God and Redeemer, Psal. xlv. 11. ; so it is our duty to carry along with us the faith of this relation, in all our approaches unto his presence, Heb. xi. 6.

QUEST. 48. *What are we specially taught by these words (BEFORE ME) in the first commandment ?*

ANSW. These words (BEFORE ME) in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other god.

Q. 1. What is the strength of the argument couched in these words [BEFORE ME] ?

A. That the sin of having any other god, is committed in the presence of him [*who seeth all things*], Heb. iv. 13.

Q. 2. What is it for God to see all things ?

A. It is to have a most intimate, perfect, and comprehensive knowledge of them, Psal. cxlvii. 5.—“ His understanding is infinite.”

Q. 3. Wherein consists the *infinity* of God's knowledge ?

A. Not so much in the perfect and comprehensive knowledge of the creatures, which are finite ; as in the perfect and comprehensive knowledge of himself, and his own excellencies and perfections, which are infinite, 1 Cor. ii. 11.

Q. 4. How is it that God seeth, or knoweth all things ?

A. He sees all things at *once* in his own essence, distinctly, infallibly, and immutably, 1 John i. 5.

Q. 5. How do you prove that God hath such a comprehensive sight and knowledge of all things ?

A. Because otherwise he could not be the Creator, Governor, and Judge of the world, 1 Cor. iv. 5.

Q. 6. In what light doth God see or know evil actions?

A. As they are opposite to his nature, Jer. xlv. 4. and contrary to his law, 1 John iii. 4. which is the sole and unerring standard of all rectitude, Rom. vii. 12.

Q. 7. What is that sin which strikes more immediately and directly against the authority of God in this commandment?

A. It is [*the sin of having any other God*].

Q. 8. What is it to have another God?

A. It is to have our minds, wills, and affections carried out after other objects, as much, or more than after God himself, Isa. xlv. 9. compared with Ezek. xiv. 4.

Q. 9. What [*notice*] doth God take of this sin?

A. He threatens to resent it with the highest marks of displeasure, and that even in this life, as well as in the world to come, Deut. xxix. 24—29.

Q. 10. Why is God so [*much displeased*] with the sin of having any other God?

A. Because it sets up a rival or competitor in his room, and that in his very sight and presence, Jer. xxxii. 30.

Q. 11. What influence ought the presence of an all-seeing God to have upon us in all our actions.

A. The consideration thereof ought to quicken and animate us to every duty, Gen. v. 22, 24. ; and scar and deter us from every sin, as being an affronting of him to his face, who is our witness, and ere long will be our judge, Gen. xxxix. 9.

QUEST. 49. Which is the second commandment?

ANSW. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and*

showing mercy unto thousands of them that love me, and keep my commandments.

QUEST. 50. *What is required in the second commandment ?*

ANSW. The second commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. 1. What is the opinion of the *Papists* about this commandment ?

A. They alledge that it is not a *distinct precept* from the *first*, but only an appendix, or supplement thereto, by way of illustration.

Q. 2. What is their practice, in consequence of this opinion ?

A. They constantly leave it out in their mass books, and other liturgies of their church, lest the people should observe the manifest contrariety of their image worship, to what is here so expressly forbidden.

Q. 3. Wherein then doth the second commandment differ from the first ?

A. The first commandment respects the *object*, and requires that we worship the true God, for our God, and no other : the second respects the *means* of worship, and requires that the true God be worshipped in such a way only, and by such ordinances as he has appointed in his word, in opposition to all human inventions.

Q. 4. What is meant by [*religious worship* ?]

A. That homage and respect we owe to a gracious God, as a God of infinite perfection : whereby we profess subjection to, and confidence in him, as our God in Christ, for the supply of all our wants ; and ascribe the praise and glory that is due to him, as our chief good, and only happiness, Psal. xcv. 6, 7.

Q. 5. What are these religious [*ordinances*], which God hath appointed in his word ?

A. They are " prayer and thanksgiving in the name of Christ ; the reading, preaching, and hearing of the word ;

"the administration and receiving of the sacraments ;
"church government and discipline ; the ministry and
"maintenance thereof ; religious fasting ; swearing by the
"name of God ; and vowing to him*."

Q. 6. Is prayer a moral duty founded in the law of nature ?

A. Surely it is ; the necessary dependence of the rational creature upon its Creator, plainly proves it to be so. Hence we find the very Heathens practising it, when reduced to straits, Jonah i. 14.

Q. 7. How doth it appear to be an instituted mean of worship ?

A. From a variety of scripture texts enjoining the practice of it, in all cases and circumstances, Psal. l. 15. Philip. iv. 6. 1 Theff. v. 17.

Q. 8. What is acceptable prayer ?

A. It is an asking in Christ's name, what God has promised to give, John xiv. 13. ; with a full persuasion that he doth hear, and will answer, Mark xi. 24. James i. 6.

Q. 9. How manifold is religious *thanksgiving* ?

A. TWOFOLD : *stated* and *occasional*.

Q. 10. What is *stated* thanksgiving ?

A. It is not only the thankful acknowledgment of mercies daily received, which is a branch of prayer ; but likewise the singing the praises of God with the voice, which is a stated act of worship, distinct from prayer, though ejaculatory prayer ought always to be joined with it, Psal. lvii. 7.

Q. 11. How do you prove that singing with the voice is a stated act of worship appointed under the New Testament ?

A. From the example of Christ and his apostles, who, after the first supper, sang an hymn (or psalm, as on the margin), Mat. xxvi. 30. : and from the injunction laid upon all Christians to be employed in this exercise, as a stated duty, Eph. v. 18, 19. James v. 13.

Q. 12. What should be the subject matter of our praises to God ?

A. The psalms, hymns, and spiritual songs, which are dictated by the Spirit of God in scripture ; and not any human composition whatsoever, Eph. v. 19.

* See Larger Catechism, Quest. 108.

Q. 13. In what manner should these be sung ?

A. With grace in our hearts to the Lord, Col. iii. 16.

Q. 14. What is it to sing with grace in our hearts to the Lord ?

A. It is to have our hearts going along with our voice, in suitable acts of faith, and elevated affections, Ps. lvii. 7.

Q. 15. Are not the Psalms of David, as we sing them in our language, of human compofure ?

A. The translation in metre is human, but the sense and meaning is the same with the original.

Q. 16. What is occasional thanksgiving ?

A. It is the setting some time apart, for giving thanks to God for some remarkable mercy and deliverance, respecting either churches and nations in general, Neh. xii. 27. or ourselves and families in particular, Eph. v. 20.

Q. 17. How ought this duty to be gone about ?

A. With an humble sense of our utter unworthiness of the least of all God's favours, 2 Sam. vii. 18.

Q. 18. Are reading, hearing, and preaching of the word, acts of worship ?

A. Although they are not acts of such immediate worship as prayer and praise, wherein God is immediately addressed ; yet being the instituted and ordinary means of salvation, they ought to be practised and attended, with that reverence and regard which is due to the great God our Saviour, who is present in them; Mat. xxviii. 20. Acts x. 33.

Q. 19. How are the *administration and receiving of the sacraments* acts of worship ?

A. As therein, by the sensible signs of divine appointment, Christ, and his benefits are represented, sealed, and applied to believers, Gal. iii. 27. 1 Cor. xi. 26.

Q. 20. In what sense are church government and discipline to be ranked among the ordinances of divine worship ?

A. In as far as they are exercised in the name of the Lord Jesus, the alone Head of his church, according to the rule of his word, by church judicatories lawfully constitute, Matth. xviii. 20.

Q. 21. Why is the ministry, and maintenance thereof, placed among religious ordinances ?

A. Because, as a standing ministry in the church, till the end of time, is of express divine institution, Eph. iv. 11, 12, 13. ; so the suitable and comfortable maintenance thereof, is as expressly appointed, not only in the Old

Testament, Numb. xviii. 21. 24. but likewise in the New, 1 Cor. ix. 13, 14. "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel."

Q. 22. What is *religious fasting*?

A. "A religious fast requires total abstinence, not only "from all food (unless bodily weakness do manifestly disable from holding out, till the fast be ended),—but also "from all worldly labour, discourses, and thoughts, and from all bodily delights."* —Joshua vii. 6. Judges xx. 26.

Q. 23. Whether is bodily fasting, or bare abstinence from food, *any part* of religious worship?

A. Not properly in itself, but as it is a mean of divine appointment, for fitting and disposing us for more spiritual and solemn exercises.

Q. 24. How doth fasting appear to be a mean of divine appointment?

A. From the practice of the saints under the Old Testament, Esther iv. 16. Dan. x. 2, 3.; from the testimony of Christ, Matth. vi. 17, 18. and xvii. 21.; and the example of his apostles under the New, Acts xiii. 3. and xiv. 23.

Q. 25. What are these *spiritual* and *solemn exercises* which *fasting* is designed to dispose us for?

A. Deep humiliation of soul before the Lord, on account of sin, Ezra ix. 6.; free confession thereof, Dan. ix. 20.; and turning therefrom, Joel ii. 12.; as the genuine fruits of our taking hold of God's *covenant*, Jer. l. 4, 5.; together with an importunate requesting of our gracious God, for that which is the particular occasion of the fast, Psal. xxxv.

13.

Q. 26. Whether is religious fasting an *occasional*, or a *stated* duty?

A. It is merely *occasional* and *extraordinary*, to be gone about only as the *call* of *providence* may require and direct.

Q. 27. What are the *occurrences* in providence, which are a *call* to this extraordinary duty?

A. "When some great and notable judgements are ei-

* *Directory for the public worship of God, in the article, Concerning public solemn fasting.*

"ther inflicted upon a people," Dan. ix. 3, 12, 13, 14.
 "or, apparently imminent," 2 Chron. xx. 2, 4. "or, by
 "some extraordinary provocations notoriously deserved,"
 1 Sam. vii. 3, 6.; "as also, when some special blessing is
 "to be sought and obtained,"* ver. 5, 8, 10.

Q. 28. Is *swearing by the name of God* an act of immediate and instituted worship?

A. Undoubtedly it is: and that, either when we devote ourselves to God in a *covenant of duties*, Deut. vi. 13.; or declare the truth upon oath, when called thereto; because in both cases the name of God is solemnly interposed and invocated, Jer. iv. 2.

Q. 29. To whom are *vows* to be made?

A. To God alone, as the only *party* and *witness* in the making and performing of them, Psal. lxxvi. 11. *Kow and pay unto the LORD your GOD.*

Q. 30. What should be the subject matter of our vows unto God?

A. Nothing but what may tend either to promote the practice of commanded duty, Psal. cxix. 57.; or prevent the commission of any sin, to which we are more ordinarily inclined and addicted, verse 106.

Q. 31. What doth this commandment *require*, with respect to all these ordinances and parts of worship, which God has appointed in his word?

A. The *receiving*, and *observing* them; and *keeping* them *pure* and *entire*.

Q. 32. What is it to [*receive*] God's ordinances?

A. It is to approve of, and embrace them, as bearing the stamp of his authority upon them, Psal. lxxxiv. 1, 2.

Q. 33. What is it to [*observe*] them?

A. It is to set about the practice of them, or to be actually employed in them, Ps. lv. 17. and cxix. 164. Luke ii. 33.

Q. 34. What is it to *keep* the ordinances of God [*pure*]?

A. It is to contribute our utmost endeavour to *preserve* them from all mixture of human invention, Deut. xii. 32.

Q. 35. What is it to keep them [*entire*]?

A. It is, in the exercise of faith, to attend upon each of them in their proper season, so that one duty may not jumble out another, Luke i. 6.

* *Directory for the public worship of God, in the article, Concerning public solemn fasting.*

Q. 36. What doth God require of us in this command, with reference to all false worship?

A. He requires "the disapproving, detesting, opposing "all false worship, Psal. xvi. 4.; and according to each one's "place and calling, removing it, and all monuments of idolatry," Deut. vii. 5.†

QUEST. 51. *What is forbidden in the second commandment?*

ANSW. The second commandment forbiddeth, the worshipping of God by images, or any other way not appointed in his word.

Q. 1. What are the *leading sins* forbidden in this commandment?

A. Idolatry and will-worship.

Q. 2. What is the *idolatry* here condemned?

A. [*The worshipping of God by images ;*] *Thou shalt not make unto thee any graven image, &c.*

Q. 3. What is an *image*?

A. It is a statue, picture, or likeness of any creature whatsoever.

Q. 4. Is it lawful to have images or pictures of mere creatures?

A. Yes, providing they be only for *ornament*; or the design be merely *historical*, to transmit the memory of persons and their actions to posterity.

Q. 5. Can any *image* or *representation* be made of God?

A. No: it is absolutely *impossible*; he being an infinite, incomprehensible Spirit, Isa. xl. 18: *To whom will ye liken God, or, what likeness will ye compare unto him?* If we cannot delineate our own souls, much less the infinite God; Acts xvii. 29. *We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

Q. 6. What judgement should we form of those who have devised images of God, or of the persons of the adorable Trinity?

A. We should adjudge their practice to be both *unlawful* and *abominable*.

Q. 7. Why *unlawful*?

A. Because directly *contrary* to the *express letter* of the law in *this commandment*, and many other *scriptures*; such as Jer. x. 14, 15. Hos. xiii. 2. and particularly Deut. iv. 15—19. 23. "Take ye therefore good heed unto yourselves, (for ye saw NO MANNER of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female," &c.

Q. 8. How is it *abominable*?

A. As it is a debasing the Creator of heaven and earth to the rank of his own creatures; and a practical denying of all his infinite perfections, Psal. l. 21.

Q. 9. May we not have a *picture* of CHRIST, who has a *true body*?

A. By no means; because, though he has a true body and a reasonable soul, John i. 14. yet his human nature subsists in his divine person, which no picture can represent, Psal. xlv. 2.

Q. 10. Why ought all pictures of Christ to be *abominated* by Christians?

A. Because they are downright *lies*, representing no more than the picture of a mere man: whereas, the *true Christ* is *God-man*; *Inmanuel, God with us*, 1 Tim. iii. 16. Mat. i. 23.

Q. 11. Is it lawful to form any *inward representation* of God, or of Christ, upon our *fancy*, bearing a resemblance to any creature whatsoever?

A. By no means; because this is the very *inlet* unto gross outward idolatry: for, when once the Heathens "became vain in their imaginations, they presently changed the glory of the incorruptible God, into images made like to corruptible man, and to birds, and four-footed beasts, and creeping things," Rom. i. 21, 23.

Q. 12. What is it to worship God by images, according to the idolatrous practice of the *Papists*?

A. It is either to make use of images, as pretended *helps* to devotion; or, to worship God before the images of saints, as intercessors with him.

Q. 13. Can any feigned image of God, or of Christ, be helpful in devotion?

A. No : it is the *Spirit* only who *helpeth our infirmities* in all acts of spiritual devotion, Rom. viii. 26. And that faith which is necessary for acceptance in duty, fixes upon the word of the living God, as its sole foundation, and not upon dead images, Luke xvi. 31.

Q. 14. Will it excuse the Papists from the charge of *idolatry*, that they pretend to worship the true God *before* images, or by them, as means of worship, and not the very images themselves?

A. Not at all; because this is a *mean of worship* expressly forbidden in this commandment, which prohibits all *bowing down* before images, upon whatever pretext it be : ' *Thou shalt not BOW DOWN thyself to them, nor serve them.*'

Q. 15. Do they worship images who bow down before them, even though it be the true God they intend to worship by them?

A. In scripture reckoning they do : Isa. ii. 8, 9. *Their land is full of idols; they worship the work of their own hands. The mean man boweth down, and the great man humbleth himself.*

Q. 16. Was the ultimate intention of the Israelites in the wilderness to pay divine worship to the golden calf itself; or, to Jehovah by it, and before it?

A. It was undoubtedly their ultimate intention to worship JEHOVAH, the true God, before that image; as appears from Exod. xxxii. 5. *When Aaron saw it, he built an altar BEFORE IT;—and said, To-morrow is a feast to the LORD, (or JEHOVAH, as it is in the original.)* And yet, because they did this, so directly contrary to the very letter of this commandment, they are charged with worshipping the image itself, ver. 8.—*They have made them a golden calf, and have worshipped IT, &c.*

Q. 17. Do not they who honour the picture of a prince honour the prince himself?

A. If the prince forbid the making of his picture, it is a contempt of his authority to have it. God has strictly prohibited all images on religious accounts, and therefore it is impious to have or use them for these ends, Lev. xxvi. 1, 30.

Q. 18. May images be worshipped at all upon their own account?

A. No; because they are the work of man's hands: far inferior in dignity to man himself, Isa. xlv. 9—18.

Q. 19. May they be worshipped on account of their ORIGINALS ; or these whom they are designed to *represent* ?

A. No : whether they be designed to represent God, or the saints.

Q. 20. Why may they not be worshipped as they are designed to represent God ?

A. Because he never put his name in them ; but declares his greatest hatred and detestation of them, Jer. xlv. 2—9.

Q. 21. Why may they not be worshipped, as they are designed to represent eminent *saints* ?

A. Because saints, however eminent, are but mere creatures ; and therefore cannot be the objects of worship, either in themselves, or by their images, Acts xiv. 14, 15.

Q. 22. Can saints in heaven be intercessors for sinners on earth ?

A. No : because intercession being founded on satisfaction : none but Christ can be the *intercessor*, in regard none but he is the propitiation for our sins, 1 John ii. 1, 2.

Q. 23. Is it lawful to have images or pictures in churches, though not for worship, yet for instruction, and raising the affections, as the Lutherans plead ?

A. No : because God has expressly prohibited not only the worshipping, but the *making* of any image whatsoever on a religious account ; and the *setting them up in churches*, cannot but have a native tendency to beget a sacred veneration for them ; and therefore ought to be abstained from, as having, at least, an appearance of evil, 1 Thess. v. 22.

Q. 24. May they not be placed in churches for beauty and ornament ?

A. No : the proper ornament of churches is the sound preaching of the gospel, and the pure dispensation of the sacraments, and other ordinances of divine institution.

Q. 25. Were not the images of the cherubims placed in the tabernacle and temple, by the command of God himself ?

A. Yes : but out of all hazard of any abuse, being placed in the holy of holies, where none of the people ever came ; they were instituted by God himself, which images are not : and they belonged to the typical and ceremonial worship, which is now quite abolished.

Q. 26. Are our *forefathers* to be blamed, for pulling

down altars, images, and other monuments of idolatry from places of public worship, at the *Reformation*?

A. No; they had *scripture precept* and warrant for what they did, Numb. xxxiii. 52. and Deut. vii. 5. "Ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire."

Q. 27. What do you understand by *wilt-worship*, the other *leading sin*, forbidden in this commandment?

A. It is the worshipping God [*any other way not appointed in his word.*]

Q. 28. Should there be an express appointment in the word, for every part of divine worship we set about?

A. Undoubtedly there should; otherwise we are guilty of *innovating* upon the worship of God, and *prescribing rules* to the *Almighty*, which is both displeasing to him, and unprofitable to ourselves, Matth. xv. 9.

Q. 29. Who are they that are guilty of *innovating* upon the worship of God?

A. All they who presumptuously annex their own superstitious inventions to the divine institutions, under pretence of their being *teaching significant ceremonies*; as they of the Popish and Episcopal persuasion do.

Q. 30. What are these *significant ceremonies* which they add to the instituted ordinances of God's worship?

A. The *sign* of the *cross* in baptism; *kneeling* at receiving the sacrament of the supper; erecting *altars* in churches; and bowing at the name of JESUS, are a few of many.

Q. 31. Why may not such ceremonies be used, when they are designed for *exciting devotion*, and beautifying the worship of God?

A. Because God has expressly forbidden the least adding unto, or abating from the order and directions he himself has given in his word concerning his own worship, Deut. xii. 30, 31, 32.—*What things soever I command you, observe to do it; thou shalt not ADD thereunto, nor DIMINISH from it.*

Q. 32. Were there not significant ceremonies in the *Jewish worship* under the Old Testament?

A. Yes; but they were of express divine appointment; and by the same appointment abolished in the death and resurrection of Christ, Heb. ix. 1—15.

Q. 33. May not significant ceremonies be founded on 1 Cor. xiv. 40. 'Let all things be done decently and in order?'

A. No ; because that text speaks only of the *decent* and *orderly* observation of the ordinances of God *already instituted* ; and not in the least of any thing new to be added as a part of worship.

Q. 34. Is reading of sermons, or discourses from the pulpit, an ordinance of God, appointed in his word ?

A. So far from it, that we find the very contrary practised by our Lord, while he was here upon earth, Luke iv. 16—23. where, after reading his text out of the prophet Esaias, it is said, *He closed the book—and began to say unto them, This day is this scripture fulfilled in your ears, &c.*

Q. 35. How may we be *further* guilty of a breach of this commandment, than by idolatry and will worship ?

A. When we either neglect, Heb. x. 25. contemn, Mat. xxii. 5. hinder, chap. xxiii. 13. or oppose the worship and ordinances which God hath appointed in his word, 1 Thess. ii. 16. ; or tolerate those who publish and maintain erroneous opinions or practices, Rev. ii. 14, 15, 20.

Q. 36. What is the doctrine of our *Confession*, concerning the *tolerating* of those who publish and maintain erroneous opinions or practices ?

A. That ‘ for their publishing such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation ; or to the power of godliness ;—they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate*.’

QUEST. 52. *What are the reasons annexed to the second commandment ?*

ANSW. The reasons annexed to the second commandment, are, God’s sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 1. Why doth our *Catechism* make mention of REASONS ANNEXED to *this* and the three following commandments ?

A. Because God himself has been pleased to subjoin to

† See Conf. ch. xx. sect. 4. and the scriptures there quoted.

each of these precepts, the *reasons*, arguments, or motives, that should influence our obedience unto them.

Q. 2. How many reasons are there annexed to this second commandment?

A. THREE; contained in these words, '*I the Lord thy God am a jealous God.*'

Q. 3. Which is the first of these reasons?

A. It is [*God's sovereignty over us*], in these words, I THE LORD; or, I JEHOVAH.

Q. 4. What do you understand by *God's sovereignty over us*?

A. It is his absolute supreme power, or right of dominion over us, as his creatures, Rom. ix. 20, 21: whereby he can dispose of, ver. 22, 23. and prescribe unto us as seemeth him good, Deut. vi. 17.

Q. 5. Wherein lies the strength of this first reason for worshipping God by means of his own appointment?

A. It lies in this, That being our sovereign Lord, it must be his sole prerogative to prescribe to us the means of his own worship; and, of consequence, that it must be our duty to make his *pleasure* herein, both the *rule* and *reason* of our punctual observance of what he enjoins, Pl. xcvi. 2, 3.

Q. 6. What is the SECOND *reason* annexed to this commandment?

A. It is [*his propriety in us*], in these words, THY GOD.

Q. 7. What *other propriety* has God in us than by right of creation?

A. He has a propriety likewise by right of redemption, intimated in the preface to the commands, "I am the Lord THY GOD, which have brought thee out of the land of Egypt, out of the house of bondage," Exod. xx. 2.

Q. 8. Whether is it his propriety, by right of creation, or by right of redemption, that constitutes the federal relation betwixt him and us?

A. It is his propriety by right of *redemption*, Isa. xliii. 1. — "I have redeemed thee; I have called thee by thy name, thou art MINE."

Q. 9. What *influence* should his propriety in us, as his people, have upon our receiving and observing the ordinances of his worship?

A. If we are his people, we are ransomed by the blood of his only begotten Son, and so under the strongest ties of duty and gratitude, to cleave to the *precise manner* of

worship prescribed in his word, rejecting all other modes and forms thereof whatsoever, Josh. xxiv. 24.

Q. 10. What is the THIRD reason annexed to this commandment?

A. It is [*the zeal he hath to his own worship*], in these words,—I AM A JEALOUS GOD.

Q. 11. In what sense is God said to be a *jealous* God?

A. *Jealousy* is ascribed unto him (after the manner of men), to denote that he puts no confidence in his creatures—Deut. v. 29. ; that he has his eye upon them ; and is highly offended when they slight him, and bestow that love upon any other, which is due to him alone, chap. xxii. 15—26.

Q. 12. What is it for God to have [*zeal*] for *his own worship*?

A. It is to have such a regard for the ordinances of his own institution, as highly to resent or revenge any addition unto, or alteration of them ; whereof there is an awful instance in Nadab and Abihu, who offered strange fire before the Lord, Lev. x. 1—4.

Q. 13. Wherein doth God manifest his zeal for his worship?

A. Both by way of threatening, and by way of promise.

Q. 14. What doth God threaten as a testimony of his zeal for his worship?

A. To visit *the iniquity of the fathers upon the children, to the third and fourth generation of them that hate him.*

Q. 15. What is it to visit *the iniquity of the fathers upon the children*?

A. It is to inflict punishment upon the children for the faults and offences of their fathers.

Q. 16. Are there any scripture examples of God's doing so?

A. As to temporal punishments there are.—*Seven of Saul's sons were hanged before the Lord*, for his offence in slaying the Gibeonites, 2 Sam. xxi. 8, 9. And for the sins of Jeroboam, his whole house was utterly extinguished, 1 Kings xv. 29, 30.

Q. 17. Is this thought just and equal among men?

A. Yes ; as appears by the common practice of disinheriting the children of traitors and rebels for the treasonable practices of their fathers ; in order to create a greater detestation of these crimes in others.

Q. 18. Whether are temporal judgements only, or spiritual and eternal plagues also, intended in this threatening?

A. Spiritual and eternal plagues are also intended, Matth. xxv. 41.

Q. 19. How doth it appear that spiritual and eternal judgements are at all intended in this threatening?

A. It appears from this, that the punishment threatened should bear some proportion to the mercy promised; so as that if the mercy promised, be of a spiritual and eternal nature, the judgements threatened, must be of the same kind.

Q. 20. How doth the scriptures illustrate this?

A. By the issue of the final sentence at the great day, which is, that the wicked *go away into everlasting punishment, but the righteous into life eternal*, Matth. xxv. 46.

Q. 21. How doth it consist with the justice of God, to inflict spiritual and eternal judgements upon children for the sins of their parents?

A. It is abundantly consistent therewith; because the children punished with spiritual and eternal judgements, are only such as have served themselves *heirs* to their fathers sins, either by copying them over, Jer. xxxi. 29, 30.; or not disapproving of, and mourning for them: by which means their fathers sins become their own, Psa. xlix. 13.

Q. 22. How can the *visiting the iniquity of the fathers upon the children*, be reconciled with Ezek. xviii. 20.—*The son shall not bear the iniquity of the father*?

A. This passage in Ezekiel is to be understood of the son who doth not tread in the steps of his wicked father; as is evident from ver. 14, 17. “If he beget a son that seeth all his father’s sins, and doth not such like; he shall not die for the iniquity of his father, he shall surely live;” whereas the threatening in this commandment respects wicked children, who copy after the example of their graceless parents, as Nadab the son of Jeroboam did, who walked in the way of his father, and in his sin wherewith he made Israel to sin, 1 Kings xv. 26.

Q. 23. How doth it appear from the threatening itself, that this is the meaning?

A. Because the children on whom God visits the iniquity of their fathers, are expressly said to be the third and fourth generation of them that hate him.

Q. 24. Why doth God threaten to visit the iniquity of

the fathers upon the children, to the third and fourth generation only, of them that hate him, and not to all succeeding generations of such children?

A. Not but that the *haters* of God to all generations shall meet with deserved punishment; but the threatening is limited to the third and fourth generation for a greater judgement upon wicked parents, some of whom may live to see their posterity of these generations, and to read their own sin in the punishment of their offspring whom they have seduced; as *Zedekiah*, for his wickedness, saw his *sons*, and the princes of Judah, slain before his eyes, Jer. liii. 3, 10.

Q. 25. What if such wicked parents should die before they see their third and fourth generations?

A. In that case, if their consciences are not quite seared, they will die under the dread and fear of the judgements here threatened befalling their children, Hof. ii. 4.; as well as of the *fiery indignation which shall devour* themselves, Heb. x. 27.

Q. 26. May not God sometimes visit the iniquities of the breakers of this commandment upon their godly children?

A. He will never visit the iniquities of the fathers upon their godly children, with spiritual and eternal judgements, though sometimes he may do it with temporal strokes: as no doubt many that were godly were carried captive to Babylon for the sins of their fathers, Lam. v. 7.; which nevertheless, was for their real good, Jer. xxiv. 5.

Q. 27. What may we learn from this *threatening* of visiting the iniquity of the fathers upon the children?

A. That as nothing can be more cruel than for parents to cast a bad example before their children, Jer. ix. 14, 15.; so the example of forefathers will not vindicate their posterity in the way of sin, particularly in the practice of any corrupt or false worship, Ezek. xx. 18. 21.

Q. 28. What is it, on the other hand, that God *promises* as an evidence of his zeal for his worship?

A. To shew *mercy to thousands of them that love him, and keep his commandments*.

Q. 29. Who are they that *truly love* God?

A. They who, from a faith of his own operation, have complacency and delight in him as their God and portion, Psal. v. 11.

Q. 30. What is it to *keep his commandments*?

A. It is to essay an uniform and self-denied obedience to

the law *as a rule*, because Christ has fulfilled it *as a covenant*, Rom. vii. 4.

Q. 31. What mercy doth God *shew* to them that love him, and keep his commandments?

A. He shews strengthening, Psal. xciv. 18. comforting, Psal. xxxi. 7. directing, Exod. xv. 13. and persevering mercy unto them, 2 Sam. vii. 15.

Q. 32. Doth God shew mercy to children, *because* they are the offspring of godly parents?

A. No; but merely because so it pleaseth him, Rom. ix. 15.—“I will have mercy on whom I will have mercy.”

Q. 33. What benefit then have the children of godly parents beyond others?

A. They have the privilege of a religious education, Gen. xviii. 19.; are the children of many prayers, Job i. 5.; and may plead the promise, *I WILL be a God to thee, and to thy seed after thee*, Gen. xvii. 7.

Q. 34. Why doth the threatening run only to the third and fourth generation of them that hate him, and yet the promise to thousands of them that love him?

A. To shew that God has far greater pleasure in the egress of mercy, than in the venting of wrath, Ezek. xxxiii. 11.; and likewise for an encouragement both to parents and children, to aim at “walking in all the commandments and ordinances of the Lord blameless,” Luke i. 6.

QUEST. 53. *Which is the third commandment?*

ANSW. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

QUEST. 54. *What is required in the third commandment?*

ANSW. The third commandment requireth, the holy and reverend use of God’s names, titles, attributes, ordinances, word, and works.

Q. 1. What doth this commandment require *in general*?

A. That the instituted means of God's worship be used in a *right manner*, becoming the majesty of him with whom we have to do, Psal. v. 7.

Q. 2. What is the *duty* directly *opposite* to the sin of *taking God's name in vain*?

A. It is the *sanctifying* of his name, Isa. viii. 13. "Sanctify the Lord of hosts himself, and let him be your fear and your dread."

Q. 3. What do you understand by the NAME of God?

A. Every thing whereby he is pleased to make himself known.

Q. 4. *Whereby* doth God make himself known?

A. By his [*names, titles, attributes, ordinances, word, and works*].

Q. 5. Does God need any *name* to *distinguish* and *difference* him from others?

A. No: because he is a most *singular Being*, quite well distinguished from all others, by the *infinity* and *absolute perfection* of his nature, Isa. xlv. 6.

Q. 6. Why then are [*names*] ascribed unto him in scripture?

A. That some knowledge of his nature and perfections may be conveyed unto us, Acts ix. 15.

Q. 7. What are the names whereby he conveys the knowledge of himself unto us?

A. He conveys the knowledge of his absolute, eternal, and immutable essence by the names of JEHOVAH, Exod. vi. 3. JAH, Psal. lxviii. 4. and I AM, Exod. iii. 14.; the knowledge of his excellency and sovereignty, by the names GOD and LORD, Deut. vi. 4.; and the knowledge of the essential relation of the three divine persons among themselves, by the names of FATHER, SON, and HOLY GHOST, Matth. xxviii. 19.

Q. 8. Is there any *difference* betwixt God's *names* and his *titles*?

A. His *names* set forth what he is *in himself*; his *titles*, what he is *unto others*.

Q. 9. How are God's [*titles*] commonly distinguished?

A. Into these that belong to him as the *God of nature*, and these that are ascribed unto him as the *God of grace*.

Q. 10. What are the titles that belong to him as the *God of nature*?

A. They are such as these, *The Creator of the ends of the earth*, Isa. xl. 28.; *the Preserver of men*, Job vii. 20.; *King of nations*, Jer. x. 7.; and *Lord of hosts*, Isa. i. 9.

Q. 11. What are the titles that are ascribed unto him as the God of grace?

A. They are these following among others; *The God of Abraham, Isaac, and of Jacob*, Exod. iii. 6.; *the Holy One of Israel*, Isa. xlviii. 17.; *King of saints*, Rev. xv. 3.; *the Father of mercies*, 2 Cor. i. 3.; *the Hearer of prayer*, Psal. lxxv. 2.; and *the God of salvation*, Psal. lxxviii. 20.

Q. 12. Which is the most common and ordinary title ascribed to God under the New Testament?

A. It is the infinitely amiable, and encouraging title of being *the God and Father of our Lord Jesus Christ*, Eph. i. 3. 1 Pet. i. 3.

Q. 13. What comfortable views may we take of God, as he is *the God and Father of our Lord Jesus Christ*?

A. In this light we may view him as a reconciled God, 2 Cor. v. 19.; a pardoning and accepting God through Christ, Eph. i. 6, 7.; and as our God and Father in him, John xx. 17.—*I ascend unto my Father and your Father, and to my God and your God.*

Q. 14. What is to be understood by God's [attributes?]

A. The perfections and excellencies which are ascribed unto him as the essential properties of his nature.*

Q. 15. What are God's [ordinances?]

A. The reading, preaching, and hearing of the word; the administration of the sacraments; prayer and praise; religious fasting and thanksgiving.†

Q. 16. What are the ordinances wherein the name of God is more immediately interposed?

A. The name of God is more immediately interposed in oaths, vows, and lots.

Q. 17. What is an oath?

A. It is an act of religious worship, wherein God is solemnly invoked, or called upon as a witness, for the confirmation of some matter in doubt.

Q. 18. Why is it said to be an act of religious worship?

A. Because there is, or ought to be, in every formal

* See the divine natures explained on the 4th Quest. What is God?

† See all these explained on Quest. 50. What is required in the second commandment.

oath, a solemn invocation of the name of God, Deut. iv. 13. "Thou shalt fear the Lord thy God—and shalt swear by his name."

Q. 19. What is imported in calling in God as a witness in an oath?

A. It imports, that we acknowledge him to be the infallible searcher of our hearts; the powerful avenger of all perjury and falsehood; and, at the same time, to be infinitely superior to us; "for men verily swear by the greater," Heb. vi. 16.

Q. 20. In what cases should an oath be required?

A. Only in cases that are doubtful, when the truth of things cannot be known with certainty any other way.

Q. 21. What is the end of an oath in a lawful judicature?

A. It is for confirmation of the truth formerly doubtful; and for terminating strife and contradiction among men. "An oath for confirmation is to them an end of all strife," Heb. vi. 16.

Q. 22. What are the necessary qualifications of a lawful oath?

A. That we swear—"in truth, in judgement, and in righteousness, Jer. iv. 2.

Q. 23. What is it to swear in truth?

A. It is to take special care, that what is sworn be strictly agreeable to truth; and that there be an exact agreement between the sentiments of our minds, and the words of our mouth, without the least equivocation, or mental reservation.

Q. 24. What is it to equivocate, or dissemble in an oath?

A. It is to have an inward reserved meaning and sense of words, contrary to the common and ordinary acceptance of them, and that, with a design to deceive.

Q. 25. Wherein consists the evil and sinfulness of this practice?

A. It destroys the nature and end of an oath, which is to bring forth nothing but the truth: it opens a wide door to all falsehood and lying, contrary to Eph. iv. 25. "Wherefore, putting away lying, speak every man truth with his neighbour;" and it unhinges the firmest bonds of society, that none can put confidence in another.

Q. 26. What is it to swear in judgement?

A. It is to swear with knowledge and deliberation ; seriously pondering in our mind, what it is we are about to swear, and the solemn appeal we make unto God in the oath, together with the dangerous risk we run, if we swear either falsely or ignorantly.

Q. 27. What is it to swear in righteousness ?

A. It is to give our oath only in things lawful, or such as are consistent with piety towards God, and equity towards man ; and likewise to give it on a lawful occasion.

Q. 28. When is a civil oath taken upon a lawful occasion.

A. When it is required by a lawful magistrate, for the ending of strife and debate, and the impartial administration of justice.

Q. 29. How do you prove that it is warrantable for Christians under the New Testament, to declare the truth upon oath, when called thereunto ?

A. From this, that an oath, being no part of the ceremonial law, there can no reason be given, why it was lawful to swear under the Old Testament, which will not hold in the like circumstances now ; especially as there are approved examples of the use of an oath under the New Testament, 2 Cor. i. 23. Rev. x. 6. Heb. vi. 16.

Q. 30. Doth not our Lord say, Matth. v. 34.—*Swear not at all* ; and the apostle James, chap. v. 12. *Above all things swear not* ?

A. These texts do manifestly discharge profane swearing in ordinary conversation, and not lawful swearing in judgment, when called thereto ; as appears from the injunction subjoined in both places, “ Let your communication be, Yea, yea ; Nay, nay.”

Q. 31. What is the ordinary outward form or sign, in scripture, of appealing to God in an oath ?

A. It is the *lifting up of the hand* ; as appears from Gen. xiv. 22. Dan. xii. 7. Rev. x. 5, 6.

Q. 32. What are we to think of that mode of swearing, by touching and kissing the gospel ?

A. It is evidently superstitious, if not idolatrous, borrowed by the Papists from the Heathens, who worshipped their idols in this manner, Job xxxi. 27. Hos. xiii. 2.

Q. 33. How are oaths commonly distinguished as to their KINDS ?

A. Into *assertory* and *promissory* oaths.

Q. 34. What is an *assertory* oath?

A. It is an invoking God as a witness to the truth of what we declare about things-past or present.

Q. 35. Why called *assertory*?

A. Because the party swearing, without any promise for the future, only *asserts* the things to *have been*, or to be at present, as he then sweareth.

Q. 36. What is the *chief use* of assertory oaths?

A. It is to determine suits and processes in human courts about matters of fact.

Q. 37. What is a *promissory* oath?

A. It is the invoking God as a witness to the performing of a thing for the time to come, either absolutely or conditionally.

Q. 38. Why called *promissory*?

A. Because the party swearing *promiseth* or *engageth* to do something hereafter.

Q. 39. What should be the *subject matter* of assertory oaths?

A. Such things as are both true and weighty, and which we know to be so.

Q. 40. What should be the *subject matter* of promissory oaths?

A. Such things, as, to our knowledge, are lawful, possible, and in our power to perform.

Q. 41. How may promissory oaths be *subdivided*?

A. Into *civil* and *religious*.

Q. 42. What has a civil promissory oath a respect unto?

A. Unto contracts and engagements among men, whether of a more private or public nature.

Q. 43. May not the supreme magistrate require an allegiance of his subjects, or an oath of fidelity to obey his just and lawful commands?

A. It appears evidently from scripture that he may, Eccl. viii. 2. *I counsel thee to keep the king's commandment, and that in regard of the oath of God*, 1 Chron. xxix. 24.

Q. 44. What has a religious promissory oath a respect unto?

A. It respects the duties and services we owe more immediately to God, and the interests of religion.†

Q. 45. Wherein lies the obligation of an oath?

† Of religious promissory oaths, See afterwards on this same Question, under the head of vows.

A. In the strong tie or bond that the party swearing comes under, to the performance of some duty engaged unto.

Q. 46. How manifold is the obligation of a promissory oath?

A. Twofold : one unto the person to whom the oath is made, as a party ; the other to God, by whom the oath is made, as a witness and revenger.

Q. 47. What is the difference betwixt the obligation of a promise, and the obligation of an oath ?

A. A man is bound to perform his promise as well as his oath ; but an oath being an immediate invocation of the name of God, as a witness and judge, it is, on this account, of a stronger obligation, and the breach of it a more heinous sin, than the breach of a simple promise.

Q. 48. Doth not all obligation to duty respect a future time wherein it is to be performed ?

A. It doth necessarily do so, in the nature of the thing : although, in some cases, the time of performance may be very short after the obligation is contracted.

Q. 49. What obligation doth a person come under in an assertory oath, which respects the time past or present ?

A. He comes under an obligation to declare the truth, and nothing but the truth, in what he is about to say ; or, that his words shall exactly agree with his mind.

Q. 50. What obligation doth a person come under in a promissory oath which respects the time to come ?

A. He comes under an obligation to endeavour, as far as in him lieth, to fulfil that which he hath sworn ; or, to perform all that he hath promised by oath, Numb. xxx. 2. *If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond ; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*

Q. 51. Is an oath about a thing lawful and possible obligatory, even though it be extorted by force or fear ?

A. Undoubtedly it is ; because of the reverence due to God, by whom the oath is made as a witness and judge, Lev. xix. 12 *Ye shall not swear by my name falsely ; neither shalt thou profane the name of thy God : I am the Lord,* Matth. v. 33. *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.*

Q. 52. Is a person bound to pay such a sum to a robber as he has promised by his oath, for the ransom of his life ?

A. He is certainly bound to pay it, because of *two* PENAL evils, he voluntarily made choice of the least ; to part with his money rather than his life ; accordingly, the righteous man sweareth to his own hurt, and changeth not, Psal. xv. 4.

Q. 53. Is an oath, which is lawful as to the matter of it, though sinful as to the manner, and even obtained by deceit, or rashly made, binding and obligatory upon the person who has sworn it ?

A. Yes : as is evident from the instance of the Gibeonites, who deceived Israel into a league with them by oath, and yet their oath was binding, Josh. ix. 14—20.

Q. 54. Are oaths and contracts to be kept with *Heathens* and *heretics* ?

A. No doubt, they should, as well as with others. Zedekiah, king of Judah, was severely punished for his breach of oath to the king of Babylon, 2 Chron. xxxvi. 13. Ezek. xvii. 16. Besides, if infidelity and heresy do not nullify the marriage oath, neither ought they to make void any other lawful contract.

Q. 55. What is a *vow* ?

A. It is a voluntary and deliberate engagement to God only as a party, and that about matters of a sacred or religious concern, Psal. cxxxii. 2—6.

Q. 56. What is the difference betwixt an *oath* and a *vow* ?

A. In an oath, *man* is generally the *party*, and God is brought in as the *witness* : but in a vow, God himself is always the sole party, besides his being a witness, Psal. l. 14. Isa. xix. 21.

Q. 57. What is the *subject matter* of vows ?

A. Only things religious, or such as relate immediately to the glory of God, and the salvation of our souls.

Q. 58. How ought vows to be entered into ?

A. In the exercise of faith ; or, in the strength of the grace that is in Christ Jesus, John xv. 5. without which there can be no performance, Phil. iv. 13.

Q. 59. How many kinds of vows are there ?

A. Two : personal and social.

Q. 60. What is a personal vow ?

A. It is an act of an individual, or single person, taking hold of God's covenant of grace, or acquiescing therein as made with Christ, who is the all of it ; and thereupon engaging to be the Lord's, and to essay the practice of all duty

in his strength, Isa. xlv. 5. "One shall say, I am the Lord's," Psal. cxix. 106. "I have sworn, and I will perform it, that I will keep thy righteous judgements.†"

Q. 61. What is a *social* vow.

A. It is the joint concurrence of several individuals in the same exercise, as in a personal one, openly avouching the Lord to be their God, Deut. xxvi. 17. where Moses, speaking of all Israel, says, "Thou hast avouched the Lord this day to be thy God, to walk in his ways," &c.

Q. 62. When doth such a social vow commonly get the name of a *National Covenant*?

A. When the representatives of a nation, or the better part of them, concur in a covenant of duties, as ingrafted upon the covenant of grace, Jer. l. 4, 5.—"The children of Israel shall come, they and the children of Judah together,—saying, Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten." See also Neh. ix. 38. and x. 1—30.

Q. 63. How do you prove that national covenanting is a warrantable duty under the New Testament?

A. From its being promised in the Old Testament, that this shall be a duty performed under the New, Isa. xix. 21. "The Egyptian shall know the Lord in that day, and they shall vow a vow unto the Lord, and shall perform it. Besides, if it were a moral duty upon special occasions, under the Old Testament [as appears from 2 Chron. xv. 12. and xxxiv. 31, 32. Neh. ix. 38.], it must remain to be the same, upon the like occasions, still; because Christ came not to destroy the law, or the prophets, but to fulfil them, Matth. v. 17.

Q. 64. Is our obligation to moral duties increased, by our vowing or engaging to perform them?

A. Although it is impossible that our obligation to moral duty can be increased by any deed of ours, beyond what it is already by the law of God, which is of the highest authority; yet, by reason of our own voluntary and superadded engagement, this obligation from the law may make a deeper impression than before, Psal. xlv. 17, 18. and

† This is what is commonly called **PERSONAL COVENANTING**. Whoever wants to be instructed in the *true nature and right manner* of setting about this *necessary duty*, let him carefully peruse Mr BOSTON's *Memorial concerning personal and family fasting*, subjoined to his *View of the Covenant of Grace*, chap. II. sect. iii. direc. 8.

our sins receive an higher aggravation, if we either omit the duty engaged unto, or commit the evil opposite to it, Deut. xxiii. 21, 22.

Q. 65. What is a LOT, or *lotting*?

A. It is the laying aside the use of all means or second causes, and appealing directly to God, that he may, by his immediate providence, give a present decision about any matter in question: "for the lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. xvi. 33.

Q. 66. Why are lots said to be an *appeal* to God?

A. Because, by casting of lots between two or more persons, or things, we put him to it, or require him immediately to declare his mind by the event, which way the decision shall go, Acts i. 24, 26. "Shew whether of these two thou hast chosen. And the lot fell on Matthias."

Q. 67. In what cases may a decision be put upon the casual event of a lot?

A. Only in cases of great weight, and absolute necessity, Josh. vii. 13, 14.

Q. 68. Why should a lot be used only in a case of great weight and moment?

A. Because a lot being a material or implicit invoking of God to give a decision, it would be a wicked profanation of his name, to call him to determine in trifles, or things of little or no value.

Q. 69. Why should it be used only in cases of absolute necessity?

A. Because, where human prudence can determine, it would be a tempting of God, to require his decision.

Q. 70. What then is the end of lots?

A. It is the same as of oaths, to determine finally in momentous controversies, that which can be decided no other way, Prov. xviii. 18. "The lot causeth contention to cease, and parteth between the mighty."

Q. 71. In what manner ought lots to be used?

A. In a most reverend manner, as in the presence of God, who pronounceth the sentence: and in whose decision all parties ought cheerfully to acquiesce, Acts i. 24, 26. "And they *prayed*—and gave forth their lots."

Q. 72. What is the [*word*] wherein the name of God is declared?

A. The scriptures of the Old and New Testament.

Q. 73. What is meant by God's [*works*] in this answer?

A. His works of *creation* and *providence*, which *last* includes *redemption*.

Q. 74. What doth this commandment REQUIRE, with reference to God's *names, titles, attributes, ordinances, word, and works*?

A. [*The holy and reverend use of*] them.

Q. 75. What is it to make a holy and reverend use of these?

A. It is, in all our meditations, speeches, and writings, to have the most profound respect and regard for every thing, whereby God manifests his name and glory, Deut. xxviii. 58.

Q. 76. When do we essay to make a reverend use of God's names, titles, and attributes?

A. When we view them as in Christ; and in this light draw virtue from them, for the increase of our faith and holiness, Exod. xxiii. 20, 21.—*Obey his voice—for my name is in him.*

Q. 77. When do we endeavour an holy and reverend use of the ordinances?

A. When we view God as present in them, Matth. xxviii. 20.; and attend or perform them with a single eye to his glory, Psal. lxxxvi. 9.

Q. 78. When do we use the word in a holy and reverend manner?

A. When we search and believe the scriptures, as testifying of Christ, John v. 39.; and are directed by them as a lamp unto our feet, and a light unto our path, Ps. cxix. 105.

Q. 79. When do we essay to make a holy and reverend use of the works of God?

A. When we are enabled to make suitable improvement of the bright displays he has made of his glorious excellencies, in creation, providence, and redemption, so as to walk humbly and thankfully before him, Rev. xv. 3, 4. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."

QUEST. 55. *What is forbidden in the third commandment?*

ANSW. The third commandment forbiddeth,

all profaning or abusing of any thing whereby God maketh himself known.

Q. 1. What do you understand by [*profaning or abusing of any thing whereby God maketh himself known?*]

A. It is the using of his names, titles, attributes, ordinances, word, and works, in a rash, irreverend, and unbecoming manner.

Q. 2. How are God's names, titles, and attributes, profaned or abused by men?

A. Many ways; particularly, "by blasphemy, perjury, "sinful curfings, oaths, vows, and lots.†"

Q. 3. What is blasphemy?

A. It is speaking in a reproachful, reviling, and undervaluing manner of God, Isa. xxxvi. 20.; of his word, Acts xiii. 45.; or of any of his providential dispensations, Ezek. xviii. 25.

Q. 4. What is the aggravation of this sin?

A. It is an atheistical contempt of the most high God; —the greatest affront that can be done him by his creatures, Exod. v. 2.

Q. 5. May not persons be guilty of blasphemy in their hearts, though never uttered in words?

A. Yes, undoubtedly they may; either when atheistical thoughts of him are harboured, Psal. xiv. 1.; or, disparaging and unbecoming conceptions of him entertained, Psal. x. 11. and l. 21.

Q. 6. What was the punishment of blasphemy, at the hand of man, by the law of God?

A. It was death, Lev. xxiv. 16. "He that blasphemeth the name of the Lord, he shall surely be put to death."

Q. 7. What is perjury?

A. It is a breach or violation of any solemn oath or vow we have entered into, or come under, Matth. v. 33. "Thou shalt not forswear thyself."

Q. 8. When are persons guilty of perjury in assertory oaths?

A. When they assert such a thing, upon oath, to be true, which yet they know to be false; like the witness against Naboth, 1 Kings xxi. 13.; or even when they are doubtful and uncertain about the truth of what they are

swearing, like the *witnesses* against *Christ*, whose witnessing did not *agree together*, Mark xiv. 58, 59.

Q. 9. When are persons guilty of *perjury* in *promissory oaths*?

A. When they promise upon oath what they have no mind to perform; or when, without any insuperable impediment laid in their way, or any just and relevant excuse, they fail in the performance: as in the perjury of Zedekiah king of Judah, who broke his oath to the king of Babylon, Ezek. xvii. 16.

Q. 10. Is a person guilty of perjury, if he swears to do a thing *impossible* or *unlawful*?

A. Surely he is: for, if he swear to a thing *impossible*, he swears to a manifest *lie*; if he swear to do a thing *unlawful*, he is *doubly* perjured; both in *making* such an oath, and in *fulfilling* it, as was the case with Herod, Matth. xiy. 9, 10.

Q. 11. What is the *aggravation* of the sin of *perjury*?

A. It not only breaks all bonds of society among men, but impeaches the *omniscience* of God himself, calling him to attest what *conscience* knows to be an *untruth*; and therefore God threatens, that his "curse shall enter into the house of him that sweareth falsely—and shall consume it, with the timber thereof, and the stones thereof," Zech. v. 3, 4.

Q. 12. How is God's name profaned by *sinful cursings*?

A. When God's wrath and vengeance are imprecated upon ourselves or others; or when the *devil* is in any manner of way invoked for *harm*.

Q. 13. What do wicked persons *wish for*, when they imprecate the wrath and vengeance of God upon *themselves*?

A. They do, in effect, *pray*, that God would *hasten* their *everlasting destruction*, and that their *damnation* may not *slumber*, but be speedily inflicted, 2 Pet. ii. 3.

Q. 14. Do the *devils* themselves venture to *wish for this*?

A. No: they *believe* that there is *further wrath* abiding them at the *judgement of the great day*; and they *tremble* at the forethoughts of it, James ii. 19. Jude, ver. 6.

Q. 15. What is the *evil* of imprecating divine vengeance upon *others*?

A. It is a piece of the most profane, presumptuous, and impudent freedom with the Majesty of heaven; as if he were bound to empty the *vials* of his wrath upon our fel-

low-creatures, at our pleasure, and that in order to gratify our passionate revenge upon them, 2 Sam. xvi. 5, 8.

Q. 16. Is it not a most horrid and abominable wickedness to *call* or *invoke* the devil to TAKE ourselves or others?

A. Be sure it is; for it is a putting the devil in God's stead, or an employing of him to do God's work for him, even when he is delaying to do it himself; which is no less than devil worship, and we ought not to *have fellowship with devils*, 1 Cor. x. 20.

Q. 17. How is the name of God *abused* by *sinful oaths*?

A. When men take unlawful oaths that may be imposed upon them; and when, in their ordinary conversation, they swear by God, or by any thing whereby he maketh himself known; contrary to Matth. v. 37. "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil:" or of the *evil one*.

Q. 18. Wherein lies the *heinousness* of *swearing* in common discourse?

A. It is a most heaven-daring wickedness, even an insulting of the great *God, our Maker*, to his *face*; a crime, which we dare not, without danger, be guilty of against our fellow-creatures: and after all, there is neither *pleasure*, nor *profit* attending it.

Q. 19. Is it a taking of God's name in vain, to swear by the *creatures*; such as, by *heaven*, by our *life*, *soul*, *conscience*, or the like?

A. Yes: because swearing by any of the *creatures*, is interpretively a swearing by God, the *Creator* and *Preserver* of all things, Matth. xxiii. 2. *He that sweareth by HEAVEN, sweareth by the throne of God, and by him that sitteth thereon.*

Q. 20. Did not Joseph, who was a good man, swear once and again, *by the life of Pharaoh*, Gen. xlii. 15, 16.

A. The goodness of the man did not excuse the sinfulness of the action; we are not to *do evil, that good may come*, Rom. iii. 8. For, though it may be alledged, that, to say, *By the life of Pharaoh*, is no more than to say, *As sure as Pharaoh lives*: yet the words themselves being in the form of an unlawful oath, which, it would seem, was commonly used by the Egyptians, they ought not, for this reason, to have been uttered.

Q. 21. Is swearing by faith, or troth, a formal profaning of God's name?

A. No doubt it is ; for, when a person swears in this manner, he tacitly invokes God to bear witness, that he is speaking *faithfully* and *truly*, and to punish him, if he is doing otherwise ; which, in ordinary conversation, is undoubtedly sinful, and a falling into *condemnation*, James v. 12.

Q. 22. Will a *habit* or *custom* of swearing in common discourse, be an *excuse* for it ?

A. By no means ; any more than an habit or custom of *killing men*, can be an excuse for *wilful murder*.

Q. 23. How is the name of God profaned by *sinful vows* ?

A. Either when we solemnly enter into a resolution to do what is absolutely unlawful, as Jezebel did, 1 Kings xix. 2. ; or, when we come under engagements to duty, and against sin, in our own strength, without a due dependence on the grace of God, as the greater part of the Israelites did, Deut. v. 27, 29. ; or, when we vow, and are not resolved to perform, as Johanan and his confederates did, Jer. xlii. 5. compared with verse 20.

Q. 24. When is the name of God profaned or abused by *lots* ?

A. When God is appealed unto by way of *diversion*, as in playing at *cards* and *dice*, where the great God is most presumptuously *invoked* to determine who shall be the *gainer*. Lots are also unlawful, when there is an appeal by them to God in matters of small moment, which might be otherwise easily decided ; this being too like the practice of the *soldiers*, who, after they had crucified Christ, did *cast lots* for his *vesture*, John xix. 23, 24.

Q. 25. How do men profane the name of God in their *outward walk* ?

A. By making profession of religion in *hypocrisy*, and backsliding from it, Heb. vi. 6. ; or, by committing such enormities and immoralities, as reflect dishonour thereupon, and make the name of God to be evil spoken of, Rom. ii. 24.

Q. 26. How are the *ordinances* of God profaned and abused ?

A. Either when they are quite neglected, Acts vii. 42, 43. or, when they are attended, and gone about in a formal, superficial, and customary manner, without seeking to meet with God in them, or to have spiritual food and nourishment to our souls by them, Isa. xxix. 13, 14.

Q. 27. How is the *word* profaned and abused?

A. "By misinterpreting, misapplying, or perverting
"any part of it, to profane jests, curious and unprofitable
"questions, vain janglings, or the maintaining of false doc-
"trines; abusing it,—or any things, contained under the
"name of God, to charms,—or any way opposing God's
"truth, grace, and ways,"*

Q. 28. How are the *works* of God abused?

A. When "the creatures" are prostituted to "sinful
"lusts and practices;" and when there is a "murmuring
"and quarrelling at God's providences."†

QUEST. 56. *What is the reason annexed to the third commandment?*

ANSW. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement.

Q. 1. Are there any arguments against taking *God's name in vain*, couched in the *preceptive part* itself, of this commandment?

A. Yes; he whose name we are discharged to take in vain, is the LORD OUR GOD; "Thou shalt not take the name of the LORD THY GOD in vain."

Q. 2. What is the *force* of the argument taken from his being [*the Lord*] or JEHOVAH?

A. That his infinite essential glory and excellency should fill us with the greatest reverence and humility, when we think, or speak of any thing by which he makes himself known, Plal. lxxxiii. 18.

— Q. 3. What is the *force* of the argument taken from his being [*our God*]?

A. That his making himself over to us in the covenant of promise, as our reconciled God and Father in Christ, should lay us under the strongest obligation to a holy and reverend use of his name, Exod. xv. 2.

Q. 4. What is the particular reason expressly subjoined, or annexed to this commandment?

A. It is in these words, by way of threatening, *For the Lord will not hold him guiltless that taketh his name in vain.*

Q. 5. What is the import of the threatening, "the Lord will not hold him guiltless?"

A. It imports that he will surely hold him guilty in a peculiar manner, who presumes to profane or abuse his name, so as that divine vengeance shall be infallibly certain against him, Zech. v. 3.

Q. 6. In what light doth the scripture represent them who take God's name in vain?

A. It represents them as his open and avowed enemies, Psal. cxxxix. 20.—*Thine ENEMIES take thy name in vain.*

Q. 7. How doth it appear that divine vengeance is infallibly certain against the profaners of God's name?

A. It appears from the very terms of the threatening, *The Lord WILL NOT hold him guiltless*; that is, as sure as there will be a judgement-seat, before which sinners must appear; so sure it is, that this sin shall then be taken particular notice of, as a main article of the indictment, Mal. iii. 5.

Q. 8. Why do [*the breakers of this commandment escape punishment from men*]??

A. Because many of those to whom the administration of justice is committed, being themselves guilty, do therefore shew no concern for vindicating the honour of God's name in punishing the profaners of it.

Q. 9. Why will not the Lord our God [*suffer them not to escape his righteous judgement*]??

A. Because, if Heathens are highly punishable for this crime, as contrary to one of the first dictates of nature's light, Rom. i. 32. much more, among Christians, the manifestation of God's name in Christ, being the greatest blessing, John xv. 22. their profaning or abusing of it must be the greatest sin, Amos iii. 2.

QUEST. 57. *Which is the fourth commandment?*

ANSW. The fourth commandment is, *Remember the Sabbath-day, to keep it holy. Six*

days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter; thy man-servant, nor thy maid-servant; nor thy cattle, nor thy stranger that is within thy gates. For, in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.

QUEST. 58. What is required in the fourth commandment?

ANSW. The fourth commandment requireth, the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 1. What about the worship of God hath this command a reference unto?

A. It refers to the *special* TIME of God's worship.

Q. 2. Is the TIME of God's worship left arbitrary to the will of man?

A. No: we are to keep [*holy to God such set times as he hath appointed in his word*].

Q. 3. Why should [*such set times*] be kept holy, and no other?

A. Because God is the sovereign Lord of our time, and has the sole power and authority to direct how it should be improved.

Q. 4. What is meant by the *set times* mentioned in the answer?

A. The stated feasts, and holy convocations for religious worship, instituted under the ceremonial law, which the church of the Jews was obliged to observe during that dispensation, Lev. xxiii.

Q. 5. Is there any warrant for anniversary, or stated holidays now, under the New Testament?

A. No: these under the Old being abrogated by the death and resurrection of Christ, there is neither precept nor example in scripture, for any of the yearly holidays observed by Papists, and others: on the contrary, all such days are condemned in bulk, Gal. iv. 10. Col. ii. 16, 17.

Q. 6. What crimes doth the observation of them import?

A. The observation of them imports no less than an impeachment of the institutions of God, concerning his worship, as if they were imperfect, and an incroachment upon the liberty wherewith Christ hath made his church and people free, Col. ii. 20.

Q. 7. What is the special and stated time, which God has [*expressly*] appointed in his word, to be kept holy?

A. [*One whole day in seven, to be a holy Sabbath to himself*].

Q. 8. What is meant by a [*whole day*]? .

A. A whole natural day, consisting of twenty-four hours.

Q. 9. What do you understand by one whole day [*in seven*]? .

A. A seventh part of our weekly time; or one complete day, either after or before six days labour.

Q. 10. When should we begin and end this day?

A. We should measure it just as we do other days, from midnight to midnight, without alienating any part of it to our own works.

Q. 11. Are not sleeping and eating on the Sabbath-day our own works?

A. If these refreshments of nature are in moderation, and to the glory of God on the Sabbath, they are not properly our own works, because they are necessary to strengthen our bodies for religious exercises.

Q. 12. What is the signification of the word [*Sabbath*]? .

A. It is an Hebrew word, signifying REST; as it is interpreted, Heb. iv. 9. *There remaineth therefore a REST [margin, keeping of a Sabbath] to the people of God.*

Q. 13. Is Sunday a proper or fit name for this day?

A. Although it cannot, in charity, be supposed that many who use this term, have any knowledge of, or pay the smallest regard unto the idolatrous rise of this name, or the name assigned to the other days of the week; yet

it were to be wished, that all Christians would call this holy day by one or other of its scripture designations.

Q. 14. May it not continue to be called *Sabbath* now, as well as under the Old Testament?

A. Yes; in regard our Lord himself calls it by this name, Matth. xxiv. 20. *Pray ye that your flight be not in winter, neither on the Sabbath-day.*

Q. 15. But is not our Lord speaking there of the Jewish, not of the Christian Sabbath?

A. He is speaking of the Christian Sabbath only; for he is speaking of the flight which should happen at the destruction of Jerusalem; which did not take place, till about forty years after the Jewish Sabbath was abolished, and the Christian Sabbath come in its room.

Q. 16. Why is it called a [*holy*] Sabbath?

A. Because it was consecrated and set apart by God himself, for his own worship and service.

Q. 17. Is there any other day holy but the Sabbath alone?

A. Other days may be occasionally employed in the worship of God, according to providential calls thereunto; yet there is no other day morally and perpetually holy, but the Sabbath only.

Q. 18. Is the Sabbath instrumentally holy: or, is the time itself of the Sabbath an instrument and means (as the word and sacraments are) of conveying spiritual grace.

A. Not at all: for the time of the Sabbath is only a holy **SEASON**, wherein God is pleased to bless his people, more ordinarily than at other times, John xx. 19. 24.; still reserving to himself the prerogative of communicating his grace, at other times likewise, as he shall see meet, chap. xxi. 15—18.

Q. 19. Whether is the fourth commandment founded on the light of nature, or upon positive institution?

A. It is founded partly on both.

Q. 20. What part of this commandment is it, that is founded entirely on nature's light; or is what they call moral-natural?

A. The substance of it; namely, that as God is to be worshipped, so some stated time should be set apart for that end.

Q. 21. What part of it is founded on positive institution, or is, what they call moral-positive?

A. That one proportion of time should be observed for God's worship and service rather than another, namely, that it should be a seventh, rather, than a third, fourth, fifth, or sixth part, of our weekly time.

Q. 22. Why do you call this a POSITIVE institution?

A. Because the observing of one day in seven, for a Sabbath, flows from the sovereign will of God in appointing it; and could never have been observed, more than any other part of time, merely by the force of nature's light.

Q. 23. Why do you call it MORAL-positive?

A. Because, though the law appointing the precise time of the Sabbath, be positive, yet the reason of the law (plainly implied in the law itself, namely, that divine wisdom saw it most equal and meet, that man having six, God should have a seventh day to himself) is MORAL.

Q. 24. Wherein then consists the morality of the fourth commandment?

A. In keeping holy to God any seventh day he shall be pleased to appoint.

Q. 25. What is meant by [*the seventh day*] mentioned in the command?

A. Not only on the seventh in order from the creation, but any other seventh part of our weekly time, as God shall determine.

Q. 26. How doth this appear from the words of the command itself?

A. In the beginning of the commandment, it is not said, Remember the seventh day (namely, in order from the creation), but *Remember the Sabbath-day, to keep it holy*. Just so, in the end of the command, the words are not, The Lord blessed the seventh day; but, *The Lord blessed the Sabbath-day, and hallowed it*.

Q. 27. How do you prove the observation of [*one whole day in seven*] for a holy Sabbath to the Lord, to be of a moral and perpetual obligation?

A. From the time of the first institution of the Sabbath; from its being placed in the DECALOGUE, or summary of moral precepts: and from their being nothing originally ceremonial, or typical, in the scope or substance thereof.

Q. 28. When was the Sabbath first instituted?

ap A. The will of God, that some stated time should be set apart for his worship, was written with the rest of the com-

mandments, upon man's heart, at his first creation; and God's resting from all his works on the *first seventh day*, his blessing and sanctifying thereof (Gen. ii. 1, 2, 3.), were sufficient evidences of the will of God to mankind, that they should observe every seventh day thereafter, till God should be pleased to alter it.

Q. 29. How is the morality of the Sabbath evinced from the *first institution* of it?

A. Being instituted while Adam was in innocency, and consequently, before all types and ceremonies respecting an atonement for sin; and being appointed him upon a moral ground, without any particular reference to an innocent state, more than any other, it must therefore be of perpetual obligation.

Q. 30. What was the moral ground upon which the Sabbath was appointed unto Adam?

A. It was this, that infinite wisdom saw it meet, for God's glory, and needful, for man's good, that man have one day in the week, for more immediate and special converse with God.

Q. 31. What need was there for Adam in innocence, being perfectly holy, to have one day by another, for more immediate converse with God?

A. That herein he might be like unto God, who set him an example of *holy working six days*, and of a *holy resting on the seventh*.

Q. 32. Could Adam's mind be equally intense upon the immediate worship of God, when about his ordinary employment in dressing the garden, as on a day set apart for that purpose?

A. No: for, though there could be no interruption of his happiness and fellowship with God, when dressing the garden, as he was a perfect creature; yet, being at the same time a finite creature, his mind, while he was about that employment, could not be so intense upon the immediate worshipping of God, as it would be on a day set apart for that purpose; therefore it was fit he should have such a day, that therein he might have an uninterrupted freedom, in the immediate contemplation and enjoyment of his Maker, without any avocation from worldly things.

Q. 33. What may be inferred from this, for the morality of the Sabbath?

A. That if Adam in innocence needed a Sabbath, for the more immediate service and solemn worship of God, much more do we, who are sinful creatures, and so immerced in worldly cares, need such a day.

Q. 34. Did the religious observation of the Sabbath take place immediately upon the back of the creation; or not till the publishing of the law at *Mount Sinai*?

A. It took place at, and from the *first seventh day* after the creation: for God's blessing and sanctifying of the Sabbath is related as a thing actually done at that time: and not as a thing to be done upwards of two thousand years thereafter, Gen. ii. 3.

Q. 35. How can the observation of the Sabbath be said to take place immediately after the creation, when the scripture is wholly silent about the observation of it till the time of Moses?

A. It might as well be argued, that the Sabbath was not observed after Moses's time, during the government of the Judges, which, according to Acts xiii. 20. was about the space of four hundred and fifty years, there being no mention of the church's observing a Sabbath during the whole of that long period; and yet it cannot be supposed, that so many godly men, as the Judges were, would suffer the observation of the Sabbath to go into entire desuetude.

Q. 36. Is there any evidence from scripture, that the Israelites knew the observation of the Sabbath to be a moral duty, before the publishing of the law from Mount Sinai?

A. Yes: for, when the manna was first given them, before they came to Mount Sinai, Moses speaks of the Sabbath, as a day well known to them, Exod. xvi. 23. "To morrow is the rest of the holy Sabbath unto the Lord."

Q. 37. How may the morality of the Sabbath be demonstrated from its SITUATION in the decalogue, or ten commandments?

A. It is placed in the midst of moral precepts, and must therefore be of the same nature and kind with them. It has the same dignity and honour put upon it; that the other nine commandments have: for it was with them, proclaimed from the mouth of God, in the hearing of all Israel; twice written upon tables of stone, by the *finger* of God; and with them lodged *within the ark*; none of which privileges were conferred upon the *ceremonial law*; and conse-

quently, the fourth commandment must be of the same perpetual obligation with the *other moral precepts*, James ii. 10.

Q. 38. Was there any thing *TYPICAL* of Christ in the original institution of the Sabbath?

A. It is impossible there could: for Adam, in innocence, being under a covenant of works, had no need of Christ, or the revelation of him by types; no, but to confirm him in that covenant, Gal. iii. 12.

Q. 39. What would have been the consequence, if the Sabbath had been originally and essentially typical?

A. If so, then it should have been abolished, upon the death of Christ, and no more remembrance of it, than of the new moons and jubilees: which is indeed what they who argue against the morality of the Sabbath seem mightily to want.

Q. 40. Were not the Israelites commanded to keep the Sabbath-day in memory of their deliverance out of Egypt, which was typical of our redemption by Christ?

A. Yes: their deliverance out of Egypt was annexed, at Mount Sinai, as a superadded ground for the observation of that particular seventh day, which God appointed to be kept immediately after the creation, Deut. v. 15. For which reason this particular seventh day was abolished at the resurrection of Christ: but still the seventh part of weekly time, fixed by God at the beginning, as the substance of this commandment, remained unchangeably moral.

Q. 41. Will it follow that the substance of this commandment is ceremonial, because it is said of Christ, Matth. xii. 8. that he is the Lord even of the Sabbath-day?

A. By no means: the very contrary will follow, namely, that such a seventh part of weekly time, as is now observed, is moral, because he, who is the Lord of the Sabbath, hath appointed it to be so; and consequently, has power to order the work of it for his own service.

Q. 42. Is it any argument against the morality of the Sabbath, that it was made for man, and not man for the Sabbath?

A. No: but rather an argument for it: for the meaning is, that resting on the Sabbath was appointed for man's good, that it might be a mean to a further and better end, even the true sanctification thereof in the exercise of the duties of piety and mercy required thereon.

QUEST. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

ANSW. From the beginning of the world, to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 1. *When did God appoint the seventh day of the week to be the weekly Sabbath?*

A. [*From the beginning of the world,*] Gen. ii. 2, 3.

Q. 2. *Why is it said to be from the beginning of the world, when it was not done till after man was created on the sixth day?*

A. Because the world, as to its perfection of parts, did not properly *begin*, till the creation was completely *finished*; which was not till man was made, who was to have *dominion—over all the earth*, Gen. i. 26.

Q. 3. *How long was this seventh or last day of the week appointed to be the weekly Sabbath.*

A. [*Till the resurrection of Christ,*] Matth. xxviii. 1.

Q. 4. *Which day of the week did God appoint for the Sabbath [ever since] that time?*

A. [*The first day of the week,*] Acts xx. 7.

Q. 5. *For how long time is the first day of the week appointed to be the weekly Sabbath?*

A. [*To the end of the world*].

Q. 6. *How are we sure that it is appointed to [continue to the end of the world]?*

A. Because the *canon* of scripture is concluded, and therefore no new revelations and institutions to be expected, Rev. xxii. 18, 19.

Q. 7. *Why is the first day of the week called [the Christian Sabbath]?*

A. Because it was instituted by CHRIST, and uniformly observed by *Christians* ever since his resurrection.

Q. 8. *Are not all divine institutions observed in virtue of some moral precept?*

A. Yes; otherwise the *law of the Lord* would not be perfect, as it is declared to be, Psal. xix. 7.

Q. 9. In virtue of *what moral precept* has the first day of the week been observed by Christians?

A. In virtue of the *fourth commandment*; even as the *means* of worship, instituted under the New Testament, have been observed in virtue of the *second*.

Q. 10. How can the first day of the week be *observed in virtue of the fourth commandment*, when it is not therein particularly mentioned?

A. The *morality* of the Sabbath doth not lie in observing the seventh day *in order* from the creation; but in observing *such a seventh day* as is determined and appointed by God; which may be either the *first* or *last* of the *seven days*, as he shall see meet.

Q. 11. Under what *name* or *designation* is the Christian Sabbath *foretold* under the Old Testament?

A. Under the name of the *eighth day*, Ezek. lxiii. 27. "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord."

Q. 12. Why called the *eighth day*?

A. Because the *first* day of the week *now*, is the *eighth* *in order* from the creation.

Q. 13. What is the *efficient cause* of the *change* of the Sabbath?

A. The sovereign will and pleasure of him who is *Lord of the Sabbath*, Mark ii. 28.

Q. 14. What is the *moving cause* hereof?

A. The resurrection of Christ from the dead, which was *early on the first day of the week*, Mark xvi. 9.

Q. 15. Why is the day of Christ's resurrection *appointed to be the Sabbath*?

A. Because his resurrection was a demonstrative evidence that he had completely finished the glorious work of redemption, Rom. i. 4.; and therefore it was his *RESTING DAY*, Heb. iv. 10. "He that is entered into his rest, he also hath ceased from his own works, as God did from his."

Q. 16. Why might not the day of *Christ's incarnation*, or the day of *his passion*, have been consecrated to be our Sabbath days?

A. Because they were both of them days of *Christ's labour and sorrow*, which he had to go through before he came to *his rest*, Luke xxiv. 26. in his incarnation and birth, he *entered upon his work*, Gal. iv. 4, 5. : in his passion, he *was under the forest part of his labour*, even the exquisite and unspeakable *agonies of his soul*, Matth. xxvi. 38.

Q. 17. Why might not *the day of his ascension* be made the *Sabbath*, as well as the day of his *resurrection*?

A. Because on the day of his ascension he entered only into his *PLACE of rest*, the *third heavens*; whereas he had entered *before* into his *STATE of rest* on the day of his resurrection; and the *place* is but a *circumstance*, when compared with the *state*.

Q. 18. Why did God *change* his day of rest?

A. Because his rest in the work of creation was *marred and spoiled* by man's sin, Gen. vi. 6.; whereas his rest in the work of redemption, entered unto at the resurrection of Christ, is that wherein he will have eternal and unchangeable *peasure*, John xvii. 23. Besides, *redemption* is a far greater and more excellent work than even that of *creation*.

Q. 19. How may the *change of the Sabbath* from the *last* to the *first day of the week*, be *evinced from scripture*?

A. If our Lord Jesus, after his resurrection, *met ordinarily* with his disciples on the first day of the week: if, after his ascension, he *poured out his Spirit* in an *extraordinary* manner on that day; if, by the *example and practice* of the *apostles* and *primitive Christians*, recorded in the *New Testament*, the first day of the week was honoured above any other for the public exercises of God's worship: if, by *apostolic precept*, the observation of this day, rather than any other, was *enjoined* for Sabbath-services; and if this day is *peculiarly dignified* with the *title* of the *LORD'S DAY*; then it must undoubtedly be the Christian Sabbath by *divine institution*.

Q. 20. How doth it appear that our Lord, after his resurrection, *met ordinarily* with his disciples on the first day of the week?

A. From two instances of it, expressly recorded. John xx. 19, 26.; where it is affirmed, that he met with them on the *evening of the same day* wherein he arose from the dead, *being the first day of the week*: and that Thomas was not with them when Jesus came, ver. 14. Likewise, on that same day *eight days*, he appeared to them *again*, when they

were within, and Thomas was with them, ver. 26. From whence it would seem, that he met with them ordinarily on that day, during his forty days abode on the earth, after his resurrection.

Q. 21. How is it evident, that Christ, after his ascension, poured out his Spirit in an extraordinary manner, on this day?

A. From Acts ii. 1—5. “And when the day of Pentecost was fully come, they were all with one accord, in one place: and suddenly there came a sound from heaven,—and they were all filled with the Holy Ghost,” &c.

Q. 22. What was the day of Pentecost?

A. It was the *fiftieth* day after the *passover*, when the new meat offering was brought unto the Lord, Numb. xxviii. 26.

Q. 23. How do you prove that this was the first day of the week?

A. From Lev. xxiii. 16.; where it is said, that *the morrow after the seventh Sabbath* is the fiftieth day (or Pentecost). And it is certain that the morrow after the Jewish Sabbath must be the first day of the week.

Q. 24. How doth it appear, from the example and practice of the apostles and primitive Christians, that the first day of the week was honoured above any other, for the public exercises of God's worship?

A. From Acts xx. 7. “And on the first day of the week, when the disciples came together to break bread, Paul preached unto them.” Where it is obvious, that the disciples met ordinarily upon the first day of the week, for hearing the word, and celebrating the sacrament of the supper: for it is not said, the apostle called them, but that they came together to break bread; and Paul, on that occasion, preached unto them.

Q. 25. How may it be proved from the context, that the disciples met ordinarily for the public exercises of God's worship, on the first day of the week?

A. That they did so, may be proved from this, that Paul abode with them seven days, as is evident from ver. 6. and yet upon none of the seven did they meet for communicating, or breaking of bread, but on the first day of the week only; which plainly says, that they held it for the Christian Sabbath, and not the seventh or last day, which is not so much as mentioned.

Q. 26. But do we not read; Acts xiii. 14. that Paul preached in a *synagogue* on the Sabbath-day, which certainly behoved to be the *Jewish Sabbath*, or *last day* of the week?

A. He only preached *occasionally* on the Jewish Sabbath, as the fittest time, when the Jews were assembled together, to dispense gospel truth among them; but did not honour this day as a stated time for public worship.

Q. 27. What apostolic precept is there, for the observation of the first day of the week, rather than any other, for Sabbath services?

A. It is in 1 Cor. xvi. 1. 2. "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Q. 28. What is the argument from this text, to prove an *apostolical precept*, for observing the first day of the week as the Christian Sabbath?

A. It may run thus: That if collections for the poor are expressly commanded to be made on the first day of the week, it plainly follows, that Christians must *meet together* on that day, for *this* and other Sabbath services.

Q. 29. But may not this be a *temporary precept*, binding for a time, upon the church of *Corinth only*?

A. As the words of the *text* expressly affirm that it was binding also upon the *churches of Galatia*, so the apostle directs his epistle not to the church of Corinth only, but to *all that in every place call upon the name of Jesus Christ*, chap. i. 2.; and consequently, it must be binding upon all the churches to the end of the world.

Q. 30. In what place of the *New Testament* is there mention made of a day dignified with the title of the *Lord's day*?

A. In Rev. i. 10. *I was in the Spirit* (says John) *on the Lord's day*.

Q. 31. How may it be proved, that what is here called the *Lord's day*, is the *first day* of the week?

A. By these *two* arguments: That no other day of the week but the *first*, can justly be called the *Lord's day*; and that the first day of the week is so called, in virtue of Christ's *sanctifying* it for his own honour and service, above any other day.

Q. 32. Why can no other day of the week but the *first*, be justly called *the Lord's day*?

A. Because there is no action or work of Christ (save *healing* on the *Sabbath*) mentioned or recorded, as done upon any one day of the week by another, except that of his *resurrection*, which is unanimously affirmed by the *evangelists*, to be on the *first day* of the week.

Q. 33. How doth it appear that the *first day* of the week is called the *Lord's day*, in virtue of his *sanctifying* it for his own honour and service?

A. As the seventh day *Sabbath* was called *the Sabbath of the Lord*, because instituted by him, as God-creator; so the *first day* of the week is called *the Lord's day*, because instituted by him as God-redeemer; or, as the sacrament of bread and wine is called *the Lord's table*, and *the Lord's supper* (1 Cor. x. 21. and xi. 20.) because it is an ordinance of his institution; so, the *first day* of the week is called the *Lord's day*, for the same very reason.

Q. 34. Would the *apostles* have observed and recommended the first day of the week for the Christian Sabbath, if they had not been particularly instructed herein by *Christ himself*?

A. No, surely: for, *after his passion*, he spoke of the things pertaining to the kingdom of God, Acts i. 3.; whereof the change of the Sabbath, from the last to the first day of the week, was none of the least; and it is certain, that the apostles delivered nothing to the churches, as a rule of faith, or practice, but what they received of the Lord, 2 Cor. xi. 23.

QUEST. 60. *How is the Sabbath to be sanctified?*

ANSW. The Sabbath is to be sanctified, by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much, as is to be taken up in the works of necessity and mercy.

Q. 1. In what *sense* is the Sabbath to be [*sanctified*]?

A. As it is *dedicated by God for man's sake and use*, that *he may keep it holy to God*.

Q. 2. In what *manner* should he *keep it holy to God*?

A. By [*a holy resting*], and by *holy exercises*.

Q. 3. What should we *rest from* on the Sabbath?

A. [*Even from such worldly employments and recreations as are lawful on other days*]; or, which is the same thing, from *all servile work*, Neh. xiii. 15—23.

Q. 4. What is it that makes a work *servile*?

A. If it is done for our worldly gain, profit, and livelihood; or, if by prudent management, it might have been done the week before; or, if it be of such a kind, as may be delayed till after the Sabbath, Exod. xxxiv. 21. *Six days thou shalt work, but on the seventh thou shalt rest: in * eating time, and in harvest thou shalt rest.*

Q. 5. Why doth God enjoin rest on the Sabbath so *peremptorily and particularly*, in the time of *plowing and harvest*?

A. Because in these seasons men are most keenly set upon their labour, and may be in the greatest hazard of grudging the time of the Sabbath for rest.

Q. 6. If the *weather* is unseasonable through the week, do not *reaping and ingathering*, in that case, become *works of necessity* on the Sabbath?

A. By no means; because any unseasonableness of the weather that may happen, being common and general, proceeds only from the course of God's ordinary providence, which we ought not to distrust, in regard of his promise, that, "While the earth remaineth, seed-time and harvest—shall not cease," Gen. viii. 22.

Q. 7. If a field of corn is in hazard of being carried away by the unexpected inundation of a river, is it lawful to endeavour the preservation of them upon the Sabbath?

A. Yes: because the dispensation is extraordinary; the case not common nor general; and the damage likewise, in an ordinary way, irrecoverable.

Q. 8. Are *Christians* under the New Testament, obliged to as strict an abstinence from worldly labour, as the *Jews* were under the Old?

A. Yes, surely; for moral duties being of unchangeable obligation, Christians must be bound to as strict a perform-

* *Plowing-time or Seed-time.*

ance of them *now*, as the Jews were then, Psal. xix. 9.

Q. 9. Were not the Jews prohibited to *dress meat* on the Sabbath, Exod. xvi. 23. ?

A. They were prohibited such *servile work* as was requisite in *preparing manna for food* : such as the grinding of it in mills, beating it in mortars, and baking it in pans, Numb. xi. 8. ; but not all *dressing* of meat, for the *comfortable nourishment* of their bodies, no more than we.

Q. 10. How doth it appear that they were *allowed* to *dress meat* on the Sabbath, for the *comfortable nourishment* of their bodies ?

A. From *our Lord's* being *present* at a *meal* on the Sabbath-day, to which there were several *guests* bidden, and consequently, meat behoved to be prepared and dressed for their entertainment, Luke xiv. 1, 7.

Q. 11. Were not the *Jews* forbidden to *kindle fire* in their *habitations upon the Sabbath-day*, Exod. xxxv. 3. ?

A. Yes ; for any *servile work*, though it were even making materials for the tabernacle (which is the work spoken of through the following part of that *chapter*) ; but they were not forbidden to kindle fires for works of necessity or mercy, any more than *Christians* are.

Q. 12. Were they not ordered to *abide every man in his place*, and not to *go out of his place on the seventh day*, Exod. xvi. 29.

A. The prohibition only respects their going abroad about the unnecessary and servile work of *gathering manna* upon the Sabbath ; otherwise, they were allowed to *go out* about works of necessity and mercy : and it appears from Acts i. 12. that they were allowed to travel a *Sabbath-day's journey*.

Q. 13. What was a *Sabbath-day's journey* ?

A. Whatever was the tradition of the Pharisees about it, it appears to have been the *distance* of their *respective dwellings*, from the *place* where they *ordinarily attended public ordinances*, 2 Kings iv. 23.

Q. 14. Are we not to *rest* on the Lord's day from lawful recreations, as well as from lawful *worldly employments* ?

A. Yes ; because we are expressly required, *on this holy day*, to abstain from *doing our own ways*, *finding our own pleasure*, and *speaking our own words*, Isa. lviii. 13.

Q. 15. What are these recreations that are *lawful on other days* ?

A. Innocent pastimes, visiting friends, walking in the fields, talking of the news, or common affairs, and the like.

Q. 16. Why are these recreations unlawful on the Lord's day?

A. Because they tend to divert the mind from the duties of the Sabbath, as much, if not more, than worldly employments.

Q. 17. Is not the Sabbath a festival, or feast day; and consequently, may not our conversation thereon be cheerful and diverting?

A. It is indeed properly a feast day, but of a spiritual, not of a carnal nature: we may refresh our bodies moderately, but not sumptuously; and our conversation ought to turn wholly upon spiritual and heavenly subjects, or, such as have a tendency thereunto, after the example of our Lord, Luke xiv. 1—25.

Q. 18. What should be the principal end of our six days labour?

A. That it be so managed, as no way to discompose or unfit us for a holy resting on the Sabbath, or meeting with God on his own day.

Q. 19. What is a [*holy resting*]?

A. Not only an abstaining from our own work, or labour, but an entering, by faith (in the use of appointed means), into the presence and enjoyment of God in Christ, as the only rest of our souls, Heb. iv. 3.; that, having no work of our own to mind or do, we may be wholly taken up with the *works of God*.

Q. 20. Why called a [*holy*] resting?

A. Because we should rest from worldly labour, in order to be employed in the holy exercises, which the Lord requires on this day: otherwise, as to bare cessation, our cattle rest from outward labour, as well as we.

Q. 21. What are the *holy exercises*, in which we ought to be employed on the Lord's day?

A. [*In the public and private exercises of God's worship*].

Q. 22. What are the [*public exercises*] of God's worship, wherein we should be employed?

A. Hearing the word preached, Rom. x. 17.; joining in public prayers and praises, Luke xxiv. 53.; and partaking of the sacraments, Acts xx. 7.

Q. 23. What is included under the [*private*] exercises of God's worship?

A. Family and secret duties.

Q. 24. What are the duties incumbent on us in a *family capacity* on the Lord's day?

A. Family-worship, and family-catechising, together with Christian conference, as there is occasion, Lev. xxiii. 3. — *It is the Sabbath of the Lord in all your DWELLINGS or private families*; and therefore God is to be worshipped in them on that day.

Q. 25. What is family-worship?

A. It is the daily joining of all that are united in a domestic relation; or who are dwelling together in the same house and family, in singing God's praises, Acts ii. 47. reading his word, Deut. vi. 7. and praying unto him, Jer. x. 25.

Q. 26. How do you prove family-worship to be a duty daily incumbent upon those who have families?

A. From scripture precept, and from scripture example.

Q. 27. How is family-worship evinced from scripture precept?

A. Besides that this commandment enjoins every master of a family to sanctify the Sabbath within his gates, that is, to worship God in his family; there are also other scriptures, inculcating the same thing by necessary consequence; such as, Eph. vi. 18. *Praying always, with all prayer and supplication*; 1 Tim. ii. 8. *I will therefore that men pray every where*. If with *all* prayer, then surely with family-prayer? if *every where*, then certainly in our families.

Q. 28. What are the examples of family-worship recorded in scripture for our imitation?

A. Amongst others, there are the examples of Abraham, Gen. xviii. 19.; of Joshua, chap. xxiv. 15. — *As for me and my house, we will serve the Lord*; of David, 2 Sam. vi. 20.; of Cornelius, Acts x. 2.; and, to crown all, the example of our blessed Lord, whom we find singing psalms. Matth. xxvi. 30. and praying with his disciples, who were his family, Luke ix. 18.

Q. 29. What should be the subject matter of family-catechising?

A. What they have been hearing through the day, together with the principles of our religion, as laid out in

the *Shorter Catechism*, with the helps that are published upon the same, which masters of families ought to use for their assistance in this work.

Q. 30. What are the proper seasons of Christians conference on the Sabbath?

A. At meals, and in the interval of duties: our speech should be always, but especially on the *Lord's day*, seasoned with salt, Col. iv. 6.

Q. 31. What are the secret duties in which we ought to be exercised on the Lord's day?

A. Secret prayer, reading the scriptures, and other soul edifying books, meditation upon divine subjects, and self-examination.

Q. 32. With what *frame and disposition of soul* ought the public and private exercises of God's worship to be gone about.

A. With a *spiritual frame and disposition*, Rev. i. 10. *I was IN THE SPIRIT on the Lord's day.*

Q. 33. What is it to be *in the Spirit* on the Lord's day?

A. It is not only to have the *actual inhabitation* of the Spirit, which is the privilege of believers *every day*, Ezek. xxxvi. 27.; but to have the influences and operations of the Spirit *more liberally let out*, Luke iv. 31, 32.; and the *graces thereof in a more lively exercise*, than at other times, Acts ii. 41.

Q. 34. What *moral argument* have we from the *ceremonial law*, for offering a greater plenty of spiritual sacrifices to God on the Sabbath, than upon other days?

A. The *daily sacrifice* or *continual burnt offering*, was to be doubled on the Sabbath, Numb. xxviii. 9.; intimating, that they were bound to *double their devotions* on that day, which was consecrated to God to be spent in his service.

Q. 35. How *much of the Sabbath* is to be spent in the public and private exercises of God's worship?

A. The *WHOLE* of it, from the ordinary time of rising on other days, to the ordinary time of going to rest; [*except so much as is to be taken up in the works of necessity and mercy*].

Q. 36. What is to be understood by works of [*necessity*]?

A. Such as could not be foreseen, nor provided against the day before, nor delayed till the day after the Sabbath.

Q. 37. What *instances* may be given of such works of necessity on the Lord's day?

A. Flying from, and defending ourselves against an enemy; quenching of fire, accidentally or wilfully kindled; standing by the helm, or working a ship at sea (providing they do not weigh anchor, nor hoise sail from harbours or friths, on the Lord's day), and the like.

Q. 38. What are the works of [*mercy*] which may be done on the Sabbath?

A. The moderate refreshment of our bodies, Luke vi. 1.; visiting the sick, preparing and administering remedies unto them, Luke xiii. 16.; feeding our cattle, ver. 15.; and preserving their lives, if in danger, chap. xiv. 5.; and making collections for the poor, 1 Cor. xvi. 2.

Q. 39. What *cautions* are requisite about works of necessity and mercy?

A. That these works be *real*, and not *pretended*; that we spend as little time about them as possible; and that we endeavour to attain a holy frame of spirit while about them.

Q. 40. How doth it appear that the works of necessity and mercy are lawful on the Lord's day?

A. Because, though God rested from his work of creation on the seventh day, yet he did not rest thereon from *preserving* what he had made.

Q. 41. "Why is the charge of keeping the Sabbath more especially directed to governors of families, and other superiors?"

A. "Because they are bound, not only to keep it themselves, but to see it be observed by all those that are under their charge: and because they are prone oftentimes to hinder them by employments of their own."*

Q. 42. Ought not *magistrates* to *punish* these who are guilty of the open and presumptuous breach of the Sabbath?

A. Undoubtedly they should; and they have the example of Nehemiah for a precedent, worthy of their imitation in this matter, chap. xiii. 21.

Q. 43. What is the most *effectual way* for the civil magistrate to *suppress* Sabbath profanation?

A. To be impartial in the execution of the laws against Sabbath breaking, especially upon those who are of a more *eminent rank and station*, because they ought to be *exemplary* to others, Neh. xiii. 17. *Then I contended with the*

NOBLES of Judah ; and said unto them, *What evil thing is this that ye do, and profane the Sabbath-day ?*

Q. 44. " Why is the word REMEMBER set in the beginning of the fourth commandment ?

A. " —Partly, because we are very ready to forget it ; " and partly, because in keeping it, we are helped better to " keep all the rest of the commandments."*

QUEST. 61. *What is forbidden in the fourth commandment ?*

ANSW. The fourth commandment forbiddeth, the omission or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.

Q. 1. How are the sins *ranked* that are forbidden in this commandment ?

A. They are ranked into sins of *omission*, and sins of *commission*.†

Q. 2. What are the sins of [*omission*] here forbidden ?

A. Both the total neglect of the duties required, and the neglect of the careful performance of them, when essayed.

Q. 3. What is the total neglect of the duties required on the Sabbath an evidence of ?

A. It is a plain evidence of the neglect of all religious duties through the week ; and consequently, an evidence of Atheism, profaneness, and apostacy.

Q. 4. When are persons guilty of the [*careless performance*] of the duties required on the Sabbath ?

A. When they go about them in a partial, formal, and lifeless way, Matth. xv. 8.

Q. 5. What is it to go about duties in a partial way ?

* *Larger Catechism, Q. 121.*

† See both these explained, Part I. on the head, *Of sin in general.*

A. It is to perform some of them, and omit others equally necessary; such as attending the public, and neglecting the private exercises of God's worship; or the contrary.

Q. 6. What is *formality* in duty?

A. It is the bare outward performance thereof, without regarding the manner in which it ought to be done, or the vital principle from whence it should flow, 2 Tim. iii. 5.

Q. 7. What are the ordinary causes of the dead and lifeless performance of religious duties?

A. Wandering thoughts, weariness, and drowsiness, are among none of the least.

Q. 8. What is the best *antidote* against *wandering thoughts*?

A. Faith in exercise: for this will fix the attention to what we are presently engaged in, whether hearing, praying, or praising, Psal. lvii. 7.

Q. 9. Whence arises weariness in duty?

A. From the natural bias of the heart and affections to worldly things, rather than religious exercises, Amos viii. 5. *When will the new moon be gone, that we may sell corn? and the Sabbath that we may set forth wheat.*

Q. 10. What is the evil of drowsiness, particularly in hearing the word, or joining in prayer and praise?

A. If it be voluntary and customary, it is a manifest contempt of the word and presence of the great God, and paying less regard to him, than we even do to our fellow-creatures.

Q. 11. What are the sins of COMMISSION forbidden in this commandment?

A. [*The profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations*].

Q. 12. What is the idleness here prohibited?

A. It is a loitering away the Sabbath, in a slothful, indolent, and inactive manner, without any real benefit or advantage, either to soul or body, Matth. xx. 3.

Q. 13. Why is there a prohibition of [*doing that which is in itself sinful*], on the Lord's day, when it is unlawful on every other day?

A. Because, whatever the sinful action be, there is a greater aggravation of guilt in committing it on the Sabbath, which ought to be kept holy to God, than upon any other day, Jer. xvii. 27.

Q. 14. What are these [*thoughts, words, or works,*] that are here called [*unnecessary*]?

A. They are such as are [*about our worldly employments or recreations*]; or they are all such thoughts, words, or works, as are not inevitably used about the works of necessity and mercy, which are lawful on this day.

Q. 15. Why is the day said to be profaned by the sins here forbidden?

A. Because these sins are each of them the reverse of that holiness, which should shine in all our duties, public and private, on the Lord's day, Isa. lviii. 13, 14.

QUEST. 62. *What are the reasons annexed to the fourth commandment?*

ANSW. The reasons annexed to the fourth commandment are, God's allowing us six days of the week, for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. 1. How many reasons are there annexed to this commandment?

A. FOUR; which are *more* than to any of the rest.

Q. 2. Why are *more reasons* annexed to this command than to any of the rest?

A. Because of the proneness of men to break it; and likewise that the violation thereof may be rendered the more inexcusable.

Q. 3. Which is the *first reason*?

A. It is [*God's allowing us six day's of the week, for our own employments;*] in these words, *Six days shalt thou labour and do all thy work.*

Q. 4. Wherein lies the strength of this reason?

A. It lies in this, that it would be most highly unreasonable and ungrateful, to grudge a seventh part of our time, in the more immediate service and worship of God; when he has been so liberal as to allow us six parts thereof, for our own secular and worldly affairs.

Q. 5. What similar instance of ingratitude may be given for the illustration hereof?

A. The sin of our first parents, in refusing to abstain from one tree, when they were allowed the free use of all the rest of the garden, Gen. iii. 2, 3, 6.

Q. 6. Is working six days in our own employment a precept properly belonging to this commandment?

A. No: It is properly a branch of the eight commandment, but it is brought in here occasionally, to enforce the sacred observation of a seventh day, when God has been so bountiful, as to allow us six for our own occasions.

Q. 7. Which is the second reason annexed to this commandment?

A. It is [*his challenging a special propriety in the seventh*]; in these words, *But the seventh day is the Sabbath of the Lord thy God.*

Q. 8. What is the force of this reason?

A. The force of it is this;—as that gracious God, who makes a grant of himself unto us in the covenant of promise, claims this day as his own, so it is our greatest privilege or happiness to have access unto, and communion with him thereon, Isa. lviii. 14.

Q. 9. Wherein lies the privilege or happiness of communion with God on his own day?

A. In having a foretaste in grace here of what shall be more fully enjoyed in glory hereafter, 1 Cor. xiii. 12.

Q. 10. Which is the third reason?

A. It is [*his own example*]; in these words, *For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.*

Q. 11. Could not God have made heaven and earth, the sea, and all that in them is, in less time than the space of six days?

A. No doubt; he could have made all things, in the same beauty and perfection, wherein ever they appeared, in an instant of time, if he had pleased.

Q. 12. Why then did he take six days?

A. To fix the morality of six days for worldly labour, and of a seventh for holy rest; and both these by his own example

Q. 13. But doth not the example of God's resting the seventh day oblige us still to observe the seventh day, in order from the creation, as a Sabbath?

A. No : because, though moral examples bind always to the kind of the action, yet not always to every particular circumstance thereof.

Q. 14. What is the kind of the action which God's example binds us unto ?

A. It is to observe one day in seven for holy resting, either the *last* or *first*, as he shall appoint.

Q. 15. How can God's example of resting on the *seventh* day be an argument for our resting on the *first* ?

A. Though the observation of a particular day in seven be MUTABLE, yet the duty of observing a *seventh part* of weekly time is MORAL, both by God's precept and example.

Q. 16. Which is the *fourth reason* annexed to this commandment ?

A. It is [*his blessing the Sabbath-day ;*] in these words, *Wherefore, the Lord blessed the Sabbath-day, and hallowed it.*

Q. 17. In what sense may the Sabbath be said to be blessed ?

A. Not only by God's consecrating the day itself to an holy use ; but by his blessing it to the true observers of it, and by his blessing them in it.

Q. 18. How doth God bless the Sabbath to the true observers of it ?

A. By ordering it so in his providence, that the religious observation of the Sabbath shall be no detriment unto, but rather a furtherance of their lawful employments through the week ; even as the profaning of it, draws a train of all miseries and woes after it, Neh. xiii. 18.

Q. 19. How doth he bless them in it, or upon it ?

A. By making it the happy season of a more plenteous communication of all spiritual blessings unto them, Isa. lviii. 14.

Q. 20. What doth the illative particle WHEREFORE teach us ?

A. That God's resting on the Sabbath was the great reason of his setting it apart to be a day of holy rest unto us, that we might contemplate the works of God, both of creation and redemption, thereupon.

QUEST. 63. Which is the *fifth commandment* ?

ANSW. The *fifth commandment* is, Honour

thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

QUEST. 64. *What is required in the fifth commandment ?*

ANSW. The fifth commandment requireth, the preserving the honour, and performing the duties, belonging to every one, in their several places and relations, as superiors, inferiors, or equals.

Q. 1. "Who are meant by *father* and *mother* in the fifth commandment ?

A. "Not only natural parents; but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth."*

Q. 2. "Why are *superiors* styled *father* and *mother* ?

A. "To teach them, in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness, in performing their duties to their superiors, as to their parents."†

Q. 3. "What is the general scope of the *fifth commandment* ?

A. It is "the performance of those duties we mutually owe in our several relations."‡

Q. 4. What are the *RELATIONS* wherein we stand to each other ?

A. All mankind stand related to each other, either [*as superiors, inferiors, or equals*].

Q. 5. Who are our [*superiors*] ?

A. All that are above us in office, place, or dignity.

Q. 6. Who are meant by [*inferiors*] ?

* *Larger Catechism*, Q. 124.

† *Ibid.* Q. 125.

‡ *Ibid.* Q. 126.

A. Such as are subject to others, or below them in station or gifts.

Q. 7. Whom do you understand by [*equals*]?

A. Such as are of like age and condition in the world.

Q. 8. What is the *general duty* required in this commandment?

A. It is HONOUR: *Honour thy father and thy mother.*

Q. 9. What is *meant* by the *honour* here required?

A. All inward regard and esteem, manifested by outward tokens of respect, Rom. xiii. 10. reverence, chap. xiii. 7. and obedience, Heb. xiii. 17.

Q. 10. What is the *rule* and *measure* of that *obedience* and *submission*, which is due from inferiors to their superiors?

A. The *law of God*; for, when any thing is enjoined contrary thereunto, the *fixed rule* is, *To obey God rather than men*, Acts iv. 19. and v. 29.

Q. 11. What is it that procures honour from one person to another?

A. It is something of eminence, excellency, or worth, that is discernible in them, Acts x. 25.

Q. 12. Are there not *different degrees* of external honour due to some beyond others?

A. Yes: according to their different *offices* and *stations* wherein God places them in the world, 1 Tim. v. 1, 2.

Q. 13. What is that degree of honour which the *meanest* and *lowest* part of mankind are entitled unto *from the greatest* and *highest*?

A. It is to be esteemed and regarded by them, in proportion as they are necessary and useful, Eph. vi. 9.

Q. 14. Why are we commanded to *honour all men*, 1 Pet. ii. 17.

A. Because there are few or none, in whom we may not observe some gift or other, in which they are *superior to us*, if we were to *judge ourselves* humbly and impartially, Phil. ii. 3.

Q. 15. Are men to be honoured according to their riches?

A. No; but according as they employ their riches, in some measure, for the *good of others*, either in the church or commonwealth, 1 Tim. vi. 17, 18.

Q. 16. What are the *several relations*, wherein duties are *mutually* to be performed, according to this commandment?

A. They are such as subsist between parents and children, magistrates and subjects, ministers and people, husbands and wives, masters and servants; and likewise between those who have a greater or lesser degree of gifts and graces.

Q. 17. Who are they that have the *first* and *natural* right to honour and respect?

A. NATURAL PARENTS; fathers and mothers.

Q. 18. Is *equal* honour and *regard* due from children to their *mother* as to their *father*?

A. Yes, surely; and therefore to prevent *any* difference in respect of esteem, reverence, and obedience, she is named *before* the father, in Lev. xix. 3. "Ye shall fear every man his mother and his father."

Q. 19. What are the *duties* of *parents* to their children?

A. To train them up for God, Prov. xxii. 6. in the knowledge and profession of the true religion, Deut. vi. 7.; to teach them by *example*, as well as by *precept*, Psal. ci. 2, 3; to be careful in applying suitable and seasonable *correction* to their faults, Prov. xiii. 24. and xix. 18. and xxiii. 13, 14; to provide for them according to their ability, 2 Cor. xii. 14.; and to be earnest in prayer to God for a blessing upon them, Gen. xlviii. 15, 16.

Q. 20. What are the *duties* of *children* to their parents?

A. To love them dearly, Gen. xlvii. 29.; to esteem and think highly of them in their minds, Lev. xix. 3. Mal. i. 6.; to hearken to their counsels, Prov. iv. 1.; and obey their lawful commands, Eph. vi. 1.; to submit patiently to their corrections, Heb. xii. 9.; and to succour and relieve them in case of poverty and want, Gen. xlvii. 12.; especially in old age, Ruth iv. 15.

Q. 21. May children *dispose* of *themselves* in *marriage* without the knowledge or consent of their parents?

A. No: as appears from the charge given by Abraham, concerning his son Isaac, Gen. xxiv. 2, 4.; and that of Isaac to Jacob, chap. xxiii. 1, 2.; but if children should dispose of themselves without the knowledge and consent of their parents, they act contrary to the honour, deference, and gratitude they owe to them, as Esau did, Gen. xxvi. 34, 35.

Q. 22. What are the duties of *magistrates* towards their subjects?

A. To establish good laws, 2 Kings xviii. 4. and see them impartially executed, Rom. xiii. 3, 4.; to protect their sub-

jects in their religion, lives, and liberties, 1 Pet. ii. 14.; and to be nursing fathers to the church, Isa. xlix. 23.

Q. 23. What is the duty of the magistrate with reference to the church of Christ?

A. Although he "may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented and reformed; and all the ordinances of God duly settled, administered, and observed."†

Q. 24. What are the duties of subjects towards their magistrates?

A. To honour and reverence them, 2 Sam. ix. 6.; to obey their just laws, Eccl. viii. 2.; to pay them the tribute that is due to them, Rom. xiii. 7.; to pray for them, 1 Tim. ii. 1, 2.; and to support and defend their persons and authority, 1 Sam. xxvi. 15, 16. Esther vi. 2.

Q. 25. Are subjects bound to be *obsequious* to the lawful commands of magistrates, who are of a different religion from them?

A. "Inddentity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him."‡

Q. 26. What are the duties of ministers to their people?

A. Diligently to study, 1 Tim. iv. 15.; and faithfully to preach the gospel, 2 Tim. iv. 15.; not shunning to declare unto them all the counsel of God, Acts xx. 27.; to evidence their own belief of their doctrine, by a holy and exemplary walk, 1 Tim. iv. 12.; to watch for their souls as they that must give an account, Heb. xiii. 17.; and to pray much for them, Rom. i. 9. All which duties require their ordinary residence among them, 1 Pet. v. 2.

Q. 27. What are the duties of people to their ministers?

A. To esteem them very high in love for their work's sake, 1 Thess. v. 13.; to strive together in their prayers to God for them, Rom. xv. 30.; that they may be enabled to

† Conf. chap. xxiii. § 3. with the scriptures quoted.

‡ Ibid. chap. xxiii. § 4. with the scriptures quoted to prove this article.

give them their portion of meat in due season, Luke xii. 42.; to attend diligently upon the ordinances dispensed by them, Heb. x. 25.; to defend their character and doctrine against unjust calumnies and reproaches, 1 Tim. v. 19.; and to make a competent and comfortable provision for them, Gal. vi. 6.

Q. 28. What are the duties mutually incumbent upon husband and wife?

A. The most tender and affectionate love, on both sides, Eph. v. 28, 33.; the strictest fidelity to the marriage-bed and covenant, Matth. v. 28.; and the promoting the temporal and spiritual welfare of each other, 1 Tim. v. 8. 1 Pet. iii. 7.

Q. 29. What are the duties of masters to their servants?

A. To be meek and gentle towards them, forbearing threatening, Eph. vi. 9.; to instruct them in the principles of religion, Gen. xviii. 19.; to see to their external observation of the Sabbath, Exod. xx. 10.; and to pay them punctually their wages, Deut. xxiv. 15.

Q. 30. What are the duties of servants to their masters?

A. To be diligent and faithful in their master's work, 'not with eye service as men pleasers, but—with good will, 'doing service as to the Lord, and not to men,' Eph. vi. 6. 7.; to *obey in all things their masters according to the flesh*, Col. iii. 22.; and to *please them well in all things, not answering again*, Tit. ii. 9.

Q. 31. Are masters and servants on earth, subject to one common Lord and Master in heaven?

A. Yes; and therefore they ought to behave towards one another, as in his sight; for there is no respect of persons with him, Eph. vi. 9.

Q. 32. What are the duties of those who have a larger measure of gifts and graces conferred upon them, towards such as have a lesser share of the same?

A. To be exemplary in humility and self-denial, Gen. xxxii. 10.; as having nothing but what they have received 1 Cor. iv. 7.; to be communicative of what the Lord has freely given them, Matth. x. 8.; and improve their talents for the benefit of themselves and others, chap. xxv. 16.

Q. 33. What are the duties of such as are weaker in gifts and graces, towards those that are stronger?

A. To be followers of them in so far as they are of Christ, 1 Cor. xi. 1.; to be willing to learn from their experiences,

Heb. vi. 12. and to covet earnestly the best gifts, 1. Cor. xii. 31.

Q. 34. What is the duty of the younger towards the aged?

A. To honour and respect them, especially if the hoary head be found in the way of righteousness, Prov. xvi. 31. "Thou shalt rise up before the hoary head, and honour the face of the old man," Lev. xix. 32.

Q. 35. What are the duties of equals to one another?

A. To provoke each other unto love and good works, Heb. x. 24.; to be kindly affectionate one to another, in honour preferring one another, Rom. xii. 10.

Q. 36. What is the fruit and consequence of the conscientious performance of these relative duties?

A. Hereby outward peace and concord will be better maintained between man and man, 1 Pet. iii. 10, 11.; and likewise the members of Christ's body will be knit more closely to one another in love, 1 John iv. 7.

QUEST. 65. *What is forbidden in the fifth commandment?*

ANSW. The fifth commandment forbiddeth, the neglecting of, or doing any thing against the honour and duty, which belongeth to every one, in their several places and relations.

Q. 1. What is it to neglect the honour and duty which belongeth to every one in their several places and relations?

A. It is not only to omit the performance of such relative duties altogether, but even when they are performed, to do them without any regard to the command and authority of God enjoining them, Isa. xxix. 13.

Q. 2. What is it to do any thing against the honour and duty which belongeth to every one?

A. It is to commit these sins which are the very opposite of the relative duties incumbent on us, Rom. ii. 22.

Q. 3. "What are the sins of inferiors against their superiors?"

A. "Envyng at, contempt of, and rebellion against their persons and places, in their lawful counsels, commands, and corrections."*

* Larger Catechism, Q. 128, with the scriptures quoted.

Q. 4. "What are the sins of *superiors* ?

A. "— Commanding things unlawful, or not in the power of inferiors to perform ; counselling, encouraging, or " favouring them in that which is evil ?" and " dissuading, " discouraging, or discountenancing them in that which is " good —."†

Q. 5. "What are the sins of *equals* ?

A. "— Envyng the gifts, grieving at the advancement " or prosperity one of another, and usurping the pre-eminence one over another."‡

Q. 6. What *punishment* did the law of Moses inflict upon children, for *smiting* or *curfing* their parents ?

A. DEATH, Exod. xxi. 15. *He that smiteth his father, or his mother, shall surely be put to DEATH.* And verse 17. *He that curfeth his father or his mother shall surely be put to DEATH.*

Q. 7. Why was such a severe punishment inflicted for these crimes ?

A. Because either beating or cursing of parents are sins directly opposite to the light and law of nature, and pregnant evidences, not only of the worst kind of ingratitude, but of incurable disobedience ; and therefore the equity of this punishment seems to be approved by our Lord under the New Testament, Matth. xv. 4.

QUEST. 66. *What is the reason annexed to the fifth commandment ?*

ANSW. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 1. Whether doth the [*promise*] annexed to this commandment respect temporal or spiritual good ?

A. It respects temporal good, to shew that godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come, 1 Tim. iv. 8.

Q. 2. What is the temporal good here promised ?

† *Larger Catechism*, Q. 130.

‡ *Ibid.* Q. 132.

A. It is [*long life*] : in these words, *That thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 3. Is it long life *merely* that is promised, without any thing else ?

A. No : it is long life [*and prosperity*], or the blessings and comforts of life ; without which long life would be a grievous burden, Rev. iv. 6.

Q. 4. Hath not this promise a particular reference to obedient children among the Jews, their living long in the land of Judea, which God gave unto them ?

A. Any reference it had to them, is not exclusive of a reference or relation to children that shall honour their parents, in any other part of the earth, to the end of the world ; for so the apostle explains it, Eph. vi. 2, 3. *Honour thy father and thy mother—that it may be well with thee, and that thou mayest live long on the earth.*

Q. 5. What is the difference between the promise of long life in this commandment, and the promise of mercy in the second ?

A. The promise of shewing mercy, in the second commandment, extends to all such as love God, and keep his commandments in general : but the promise of long life here, extends only to the keepers of this commandment in particular.

Q. 6. Hath this promise always a literal accomplishment ; or, do godly and obedient children always live long on earth ?

A. If any of them are removed by death in their younger years, it is either to take them away from the evil to come, Isa. lvii. 1. ; or to transplant them, so much sooner, to a better country, that is, an heavenly, Heb. xi. 16.

Q. 7. What are the things which tend to make a long life a happy and comfortable one ?

A. They are these three, among others ; growth in grace and holiness, in proportion to our advancing in years, Psal. xcii. 13, 15. ; retaining the entire exercise of reason, and some vigour of body, in old age, Deut. xxxiv. 9. ; and continuing useful to others, in our generation, to the end, Josh. xxiv. 25. compared with verse 29.

Q. 8. Why is the fifth commandment called the first commandment with promise, Eph. vi. 2. ?

A. Because it is the first commandment of the second

table, and the only commandment in it, that hath an exprefs promise annexed unto it.

Q. 9. Why is there a ſpecial and exprefs promise annexed to this commandment, when it is ſo ſtrongly enforced by the light of nature ?

A. To ſhew the great regard that God has to the lawful authority of parents, Deut. xxi. 18—22. ; and to engage children to behave dutifully and obſequiouſly towards them, Prov. iv. 10.

Q. 10. Whether is the promise of long life, in this commandment, abſolute or limited ?

A. It is limited, and that in the moſt comfortable manner.

Q. 11. What is the comfortable limitation ?

A. Long life, with proſperity, is promiſed [*as far as it ſhall ſerve for God's glory, and their own good*].

Q. 12. Could any wiſh for long life and proſperity upon other terms ?

A. No child of God will deſire any temporal bleſſings, but as it is for God's glory and their good, Prov. xxx. 8.

Q. 13. What advantage have the godly, with reſpect to temporal bleſſings above the wicked ?

A. They are warranted by promiſe, which the wicked are not, to expect as many temporal good things, as are needful and neceſſary for them, Pſal. xxxiv. 10. Iſa. xxxiii. 16. ; and God's bleſſing upon what they enjoy, however ſmall their portion of temporal comforts may be, Pſal. xxxvii. 16. "A little that a righteous man hath, is better than the riches of many wicked."

QUEST. 67. Which is the ſixth commandment ?

ANSW. The ſixth commandment is, *Thou ſhalt not kill.*

QUEST. 68. What is required in the ſixth commandment ?

ANSW. The ſixth commandment requireth, all lawful endeavours to preſerve our own life, and the life of others.

Q. 1. What doth this commandment chiefly respect?

A. The [*LIFE*] of *man*, which is the nearest and most valuable of all his temporal concerns, Job ii. 4. *Skin for skin; yea all that a man hath will he give for his life.*

Q. 2. What makes the life of man *valuable*?

A. His being *made in the image of God*, Gen. ix. 6.

Q. 3. What doth this commandment *require* with reference to *man's life*?

A. [*All lawful endeavours to preserve*] it, in ourselves and others.

Q. 4. What *lawful endeavours* should we use for the preservation of [*our own*] *life*?

A. The "just defence thereof against violence;—a sober use of meat, drink, phyfic, sleep, labour, and recreation."†

Q. 5. By what means should we endeavour to preserve [*the life of others*]?

A. "By resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any."†

Q. 6. Why are we restricted by the *answer* to [*lawful endeavours*]?

A. To caution and guard us against the *unlawful means* which some have used, for the preservation of their lives.

Q. 7. What are the *unlawful means* which some have used for this end?

A. Denying the truth, 1 Tim. i. 19, 20. and lying, Gen. xii. 12, 13.

Q. 8. What will be the consequence of *denying the truth*, for preserving of natural life?

A. The losing of a *better life* than that which we intend thereby to preserve, Matth. xvi. 25, 26.

Q. 9. May not a *lie* be told, *at a time*, for preserving life, especially if the preservation thereof be for the *public good*?

A. At no time, and on no occasion whatsoever, are we to *do evil that good may come*, Rom. iii. 8.

Q. 10. Are we restricted by this commandment, to the preservation of *bodily life only*?

A. No: we are also required to consult the welfare of *our own souls, and the souls of others.*

† *Larger Catechism*, Q. 135.

† *Ibid.*

Q. 11. What is required of us for the *welfare of our own souls*?

A. A careful avoiding of all sin, Prov. xi. 19.; and a diligent use of all the means of grace, 1 Pet. ii. 2.

Q. 12. What is required of us for promoting the *welfare of the souls of others*?

A. That we be communicative of our knowledge and experiences unto them, as occasion offers, Psal. lxvi. 16.; that we pray for them, James v. 16.; and that we set an example of holy walking before them, Matth. v. 16.

Q. 13. What are these Christian *virtues or graces* which this commandment requires, in order to the preservation of life?

A. It requires for this end, "love, compassion, meekness, gentleness, kindness—and comforting, and succouring the distressed."†

Q. 14. Why should we *bear a love to mankind* in general?

A. Because they are partakers of the same nature, and possessed of the same rational faculties with us, Acts xvii. 26, 28.

Q. 15. How doth *love* contribute to the preservation of life?

A. It covers all these infirmities, and buries all these quarrels which tend to raise strife and variance among men, Prov. x. 12.

Q. 16. What influence hath *compassion* upon the duty here required?

A. It affects us so deeply with the calamities and miseries of our fellow-creatures, that it inclines us to relieve them according to ability, Luke x. 33, 34.

Q. 17. How doth *meekness* tend to preserve life?

A. As it governs our passions, Prov. xiv. 29. and prevents our being easily disturbed at the unkind and unmannerly treatment of others, Col. iii. 13.

Q. 18. How doth *gentleness* contribute to the duty here mentioned?

A. As it excites to an affable and courteous behaviour towards all we are conversant with, 1 Pet. iii. 8. and disposes us to put the most favourable construction upon any of their actions that may appear doubtful, 1 Cor. xiii. 5.

Q. 19. What influence has *kindness* upon preserving life?

† Larger Catechism, Q. 135.

A. As it stirs up to the performance of all good offices in our power, both to the souls and bodies of men, Rom. xii. 10, 12.

Q. 20. What should engage us to *comfort* and *succour* the distressed?

A. A desire to honour the Lord with our substance, Prov. iii. 9.; and to lend unto him, who will surely pay us again, chap. xix. 17.

QUEST. 69. *What is forbidden in the sixth commandment?*

ANSW. The sixth commandment forbiddeth. the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto.

Q. 1. Doth this precept [*Thou shalt not kill*] prohibit the killing of beasts?

A. No: God made a grant of them to man for food, and other uses, Gen. ix. 3. and iii. 21. Nevertheless, the exercising cruelty upon beasts (as Balaam did, Num. xxii. 29.) is very unbecoming all sober men, for a righteous man regardeth the life of his beast, Prov. xii. 10.

Q. 2. Were not the Jews prohibited to *scethe* a kid in his mother's milk, Deut. xiv. 21. and to kill the *dam* when they took the *young*, chap. xxii. 6, 7.?

A. As the doing either of these was an evidence of the savage disposition and temper of some men; so the reason of the prohibition was, to curb and restrain all cruelty to the brute creatures, in order to prevent any inlet to the horrid sin of murder, or the barbarous usage of one another.

Q. 3. What are the general sins here forbidden?

A. [*The taking away of our own life, or the life of our neighbour unjustly*], or whatsoever hath a tendency to either of the two.

Q. 4. Is it lawful, in any case to take away [*our own life*]??

A. No; it is absolutely unlawful, in any case whatever, to desert our station, or leave the world, without the permission and allowance of the sovereign Lord of our life, Job xiv. 14.

Q. 5. Is there any instance in scripture of a good man being suffered to lay violent hands on himself?

A. No: any instances the scripture gives of self-murder, are in men of the most infamous character; such as Saul, Abithophel, Judas, and others of the like stamp.

Q. 6. Was not Samson (who was a good man, Heb. xi. 32.) guilty of this heinous crime, Judges xvi. 30.?

A. When Samson pulled down the house upon himself, and upon all the lords of the Philistines, with about three thousand men and women that were therein; he did not intend his own death, any farther than as an inevitable consequence of destroying so many of the church's enemies, to which he was called and strengthened in an extraordinary manner by God, as the Lord of life and death, whom he also supplicated for this extraordinary strength, Judges xvi. 28. And herein he was an eminent type of Christ, who, through death, did destroy him that had the power of death, that is, the devil, Heb. ii. 14.

Q. 7. What are the aggravations of the crime of self-murder?

A. It is directly opposite to the natural principle of self-preservation implanted in us, Job ii. 4.; it argues the highest impatience, and rooted discontent with our lot in a present world, ver. 19.; it is an impious invasion of the prerogative of God, as the sole author and disposer of life, 1 Sam. ii. 6.; and a most daring and presumptuous rushing upon death, and an awful eternity, chap. xxxi. 4, 5.

Q. 8. What is meant in the answer by taking away—[the life of our neighbour *unjustly*]?

A. The taking it away at any rate, “except in case of public justice, lawful war, or necessary defence.”†

Q. 9. What is it to take away life in case of public justice?

A. It is to inflict capital punishment upon notorious criminals, by a lawful magistrate, who is the ordinance of God for that purpose, Rom. xiii. 2, 4.

Q. 10. What warrant has the civil magistrate to take away the life of a wilful murderer?

A. The express command of God, Gen. ix. 6. *Who so sheddeth man's blood, by man shall his blood be shed.*

Q. 11. Is it lawful for a magistrate to spare, pardon, or relieve a convicted murderer?

A. It is expressly forbidden, as a land defiling sin, Numb. xxxv. 31, 33. "Ye shall take no satisfaction for the life of a murderer, which is guilty of death : but he shall surely be put to death—For blood defileth the land ; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Q. 12. What other crimes are punishable with death by the laws of God and man ?

A. Among several others there are these following ; deliberate blasphemy, Lev. xxiv. 16. ; ~~murder~~ adultery, Lev. xx. 10. ; incest, verse 11, 12. ; sodomy, verse 13. ; bestiality, verse 15. ; and witchcraft, verse 27.

Q. 13. Is it warrantable in a Christian magistrate to repeal or disable penal laws against witchcraft ?

A. By no means ; for God has expressly said, *Thou shalt not suffer a witch to live*, Exod. xxii. 18.

Q. 14. Is it lawful to wage war under the New Testament ?

A. Yes : as appears from John the Baptist, his prescribing rules for a military life, Luke iii. 14. ; and Christ's commending the faith of the centurion, and finding no fault with his office, Matth. viii. 10.

Q. 15. What makes war lawful, and the shedding of blood therein warrantable ?

A. When it is undertaken in defence of civil or religious liberties, after all habile means have been rejected for obtaining redress of the unjust invasions made upon them, Judges xi. 12—34.

Q. 16. When is the killing of another to be sustained, as done in necessary defence ?

A. When there is no way of flying from the aggressor (which is rather to be chosen, if it can be done with safety), but we must either lose our own life, or take away his, Exod. xxii. 2.

Q. 17. What if one kill another at unawares, or unwillingly ?

A. If it is not through any culpable neglect, or careless oversight, it is not reputed murder, either by the law of God or man ; and therefore cities of refuge were of old appointed for such, Josh. xx. 9.

Q. 18. How are men lavish and prodigal of their lives on points of honour ?

A. By duelling.

Q. 19. What is a *duel* ?

PART II.

L

A. It Is a combat or fight between two private persons, upon a challenge given and accepted ; wherein each party aims at the life, or maiming of the other.

Q. 20. Wherein lies the sinfulness of such a practice?

A. It flows from passion, pride, and insatiable revenge, as the springs thereof ; and is a bold invasion of God's right of vengeance, together with a desperate contempt of death, judgement, and eternity, Rom. xii. 19.

Q. 21. Did not David fight a duel with Goliath ?

A. No : he fought by a peculiar divine impulse, under the shadow of lawful authority, for the public good, and not from any private or personal revenge, 1 Sam. xvii. 37—53.

Q. 22. Who was the first murderer of souls ?

A. The devil, who is therefore called a murderer from the beginning, John viii. 44.

Q. 23. Who was the *first* murderer of the body ?

A. Cain, who slew his brother, Gen. iv. 8.

Q. 24. Wherefore did he slay him ?

A. *Because his own works were evil, and his brother's righteous,* 1 John iii. 12.

Q. 25. Why was he not put to death ?

A. Because God set a peculiar mark of his displeasure upon him, Gen. iv. 15. (worse, in some sort, than natural death), by protracting his miserable life, to be a fugitive, and a vagabond in the earth, and a visible monument of an intolerable load of guilt, and hopeless despair, ver. 11, 12.

Q. 26. What is the dismal effect of this sin upon murderers themselves, even though they escape capital punishment from men ?

A. God frequently gives them up to the terror of a guilty conscience, which is their continual tormentor, Gen. iv. 13, 14.

Q. 27. How has God testified his displeasure against this sin ?

A. Ordinarily, by shortening the lives of murderers, Psal. lv. 23. *Bloody and deceitful men shall not live out half their days.* And sometimes by transmitting temporal judgement to their posterity ; as Saul's murder of the Gibeonites, was punished in the death of seven of his sons, 2 Sam. xxi. 6, 8, 9.

Q. 28. How may murder be aggravated ?

A. If it is committed under pretence of religion, as Jezebel murdered Naboth, 1 Kings xxi. 9, 10, ; and as the

Papists perpetrate their *massacres*; or, if it is done under the disguise and mask of *friendship*, as Joab killed Amasa, 2 Sam. xx. 9. 10.; or, which is unspeakably worse, as Judas betrayed our Lord, Mat. xxvi. 48, 49.

Q. 29. Doth this command forbid *only* the taking away of our own life, and the life of our neighbour unjustly?

A. It forbids also [*whatsoever tendeth thereunto*].

Q. 30. What are these things which *tend* to the taking away of our own life?

A. 'Neglecting or withdrawing the lawful and necessary means of preserving it;—all excessive passions, distracting cares, and immoderate use of meat, drink, labour, and recreations.'†

Q. 31. How may we be guilty *before God*, of taking away the life of our neighbour, though we do not actually imbrue our hands in his blood?

A. We may be guilty this way in our *hearts*, with our *tongues*, and by our *actions*.

Q. 32. How may we be guilty of murder *in our hearts*?

A. By harbouring 'sinful anger, hatred, envy, and a desire of revenge.'‡

Q. 33. May there be *anger* which is not sinful?

A. Yes; when there is a detestation of the sin, and yet no dislike of the person; in which sense the apostle says, *Be ye angry, and sin not*, Eph. iv. 26.

Q. 34. What is the hazard of sinful anger?

A. *Whosoever is angry with his brother, without a cause, shall be in danger of the judgement*, Matth. v. 22.

Q. 35. What is it to be in danger of the judgement?

A. It is to be in danger of *eternal punishment* in the other world, for the breach of this commandment, if rich and sovereign grace prevent it not, Prov. xix. 19.

Q. 36. How doth *hatred* tend to take away the life of our neighbour?

A. It hath such a tendency thereunto, that *whosoever hateth his brother* is accounted a murderer, 1 John iii. 15.

Q. 37. What tendency hath *envy* to the taking away of life?

A. As it is grieved at the good of another, or takes a secret pleasure in his death, Prov. xxvii. 4.

† See *Larger Catechism*, Quest. 136. with the scriptures quoted.

‡ *Ibidem*.

Q. 38. How doth *desire of revenge* tend to take away life?

A. As it is accompanied with an inward habitual imprecation of some visible or remarkable judgement upon the person who is the object of it, quite contrary to the command of God, Rom. xii. 19. *Avenge not yourselves ;—for it is written, Vengeance is mine ; I will repay, saith the Lord.*

Q. 39. How may we be guilty of what tendeth to take away the life of our neighbour *with our tongues*?

A. By bitter and provoking words, Prov. xii. 18. ; or, threatening, reviling, and deriding speeches, Mat. v. 22.

Q. 40. How may we be guilty this way *by our actions*?

A. By oppression, Ezek. xviii. 18. ; quarrelling, Gal. v. 15. ; striking or wounding, Num. xxxv. 21. and the like.

Q. 41. What may we *learn* from this commandment?

A. That however innocent we may be of the actual blood-shedding of others, yet we are still chargeable with the worst kind of murder, even that of *our own souls*, while we *will not come* to Christ, that we *might have life*, John v. 40. ; he being the only living and true way, chap. xiv. 6. ; and *no other name under heaven given among men whereby we must be saved*, Acts iv. 12.

QUEST. 70. Which is the seventh commandment?

ANSW. The seventh commandment is, *Thou shalt not commit adultery.*

QUEST. 71. What is required in the seventh commandment?

ANSW. The seventh commandment requireth, the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 1. What is [*chastity*]?

A. It is an abhorrence of all uncleanness, whether in the body, or in the mind and affections, Job xxxi. 1.

Q. 2. What doth this commandment *require* with reference to such chastity?

A. [*The preservation*] of it, both in ourselves, and in our neighbours.

Q. 3. What is the best *means* for preserving our own and our neighbour's chastity?

A. The nourishing in our minds and consciences a continual regard, reverence, and awe, of the divine Majesty, and a fear of displeasing him, Prov. v. 20, 21.

Q. 4. What influence will this have upon the preservation of chastity?

A. It will make us boldly resist all assaults or attacks that may be made upon it: as in the instance of Joseph, when solicited by his master's wife to lie with her, he refused, and said—*How can I do this great wickedness, and sin against God?* Gen. xxxix. 7, 8, 9.

Q. 5. Wherein are we to preserve [*our own and our neighbour's chastity*]?

A. [*In heart, speech, and behaviour*].

Q. 6. How ought we [*in heart*] to preserve our own chastity?

A. By resisting the very first emotions of lust in the soul, Prov. iv. 23.; by repelling all wanton imaginations, Mat. v. 28.; and by essaying both these in way of praying to God, that he would turn away our hearts and eyes from beholding vanity, Psal. cxix. 37.

Q. 7. How ought we to preserve our [*neighbour's chastity*] in our heart?

A. Not only by an ardent *wishing* the preservation thereof, but by loving *one another with a pure heart* fervently, 1 Pet. i. 22.

Q. 8. How ought we to preserve our own and our neighbour's chastity in our [*speech*]?

A. "By letting no corrupt communication proceed out of our mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers," Eph iv. 29.

Q. 9. How should we do this in our [*behaviour*]?

A. By such an uniform modesty in our conduct and deportment, as may evidence that every one of us doth possess his vessel [that is, his body], in sanctification and honour, 1 Theff. iv. 4.

Q. 10. Why should we be so careful to preserve our chastity?

A. Because we should study to have our *bodies* to be the

temples of the Holy Ghost, and therefore should keep them free from these pollutions, which are so provoking to a holy God, 1 Cor. vi. 19.

Q. 11. What is the *ordinary mean* of divine appointment for the preservation of chastity?

A. Lawful wedlock or marriage, 1 Cor. vii. 2. *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

Q. 12. When was marriage first instituted?

A. Before the fall, in paradise, Gen. ii. 24.

Q. 13. For what end was it instituted?

A. 'For the mutual help of husband and wife, Gen. ii. 18.; for the increase of mankind with a legitimate issue, and of the church, with a holy seed, Mal. ii. 15.; and for preventing uncleanness, 1 Cor. vii. 2.*

Q. 14. What is necessary to constitute marriage?

A. The voluntary and mutual consent of both parties, Gen. xxiv. 58, 67.

Q. 15. Who may lawfully marry?

A. All sorts of people, who are able, with judgement, 'to give their consent,' Heb. xiii. 4. "Marriage is honourable in all."†

Q. 16. What is the duty of Christians with reference to marriage?

A. It is to marry only in *the Lord*, 1 Cor. vii. 39.

Q. 17. What is the native import of marrying only in the Lord?

A. It plainly imports, that 'such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.†

Q. 18. What is an incestuous marriage?

A. It is that which is within the degrees of consanguinity, or affinity, forbidden in the word, Lev. xviii. 6—18.

Q. 19. What is the meaning of the words consanguinity and affinity?

A. CONSANGUINITY is a relation by *blood*, being betwixt persons descended from the same family: AFFINITY is an alliance by marriage, between persons who are not blood-relations before.

* *Confession of Faith*, chap. xxiv. § 2.

† *Ibid.* § 3.

‡ *Ibid.* with the *Scripture proofs*.

Q. 20. What is the general rule for preventing incestuous marriages?

A. 'The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's nearer in blood than of her own.'†

Q. 21. Is it proper to call marriage a HOLY estate?

A. No: because they who are without the visible church, such as Heathens, Turks, and Jews, may marry, as well as the professed members thereof, Heb. xiii. 4.

Q. 22. 'Was marriage instituted to signify the mystical union that is between Christ and his church,' as the *book of common prayer* affirms?

A. No: because this borders too near upon making marriage a *sacrament*, as the Papists do; in as much as an outward visible sign of divine institution, and a spiritual benefit, signified thereby, would make it partake of the nature of a sacrament.

Q. 23. Doth not the apostle make it a significant sign, when he says, *Husbands, love your wives, even as Christ loved the church*, Eph. v. 25.?

A. He exhorts husbands to have such a love to their wives, as may bear a faint resemblance, in some respects, to the love of Christ: but does not make the one sign significant of the other.

Q. 24. Is not marriage called a *great mystery*, ver. 32.?

A. It is not marriage that is called a *great mystery*, but the union that is between Christ and the members of his mystical body; as will appear by reading the whole verse, *This is a great mystery; but I speak concerning CHRIST and the CHURCH*.

QUEST. 72. What is forbidden in the seventh commandment?

ANSW. The seventh commandment forbiddeth, all unchaste thoughts, words, and actions.

Q. 1. What is forbidden in this commandment under the name of ADULTERY?

† *Confession of Faith*, chap. xxiv. § 4.

A. All sorts of unchastity or uncleanness of what kind, or in what manner soever committed, Eph. v. 3.

Q. 2. In what respects may persons be guilty of unchastity or uncleanness?

A. They may be guilty this way, in their [*thoughts, words, and actions*].

Q. 3. When are persons chargeable before God with unchaste [*thoughts*]?

A. When lustful desires are entertained and gratified in the mind: and, as it were acted in the imagination, Prov. vi. 18. Matth. v. 28.

Q. 4. What are the usual *incentives* to unchaste thoughts?

A. 'Lascivious songs, books, pictures, dancings, stage-plays,' and the like.†

Q. 5. What influences have *stage-plays* upon fomenting unchaste thoughts?

A. They are generally stuffed with such amorous adventures, many of them of a most criminal nature, that they have a native tendency to debauch and defile the mind. If no corrupt communication is to proceed out of our mouth, according to Eph. iv. 29. neither ought we to listen to it with our ears, as is done by those who attend the profane diversions of the stage.

Q. 6. What is meant by unchaste [*words*]?

A. All filthy, obscene, or smutty discourse; than which, nothing can be more grating and disagreeable to modest ears, Eph. v. 4.

Q. 7. What are the unchaste [*actions*] that are forbidden in this commandment?

A. Besides several others, that ought not to be named among *Heathens*, far less *Christians*, there are these following, polygamy, unjust divorce, fornication, and adultery, properly so called.

Q. 8. What is POLIGAMY?

A. It is the having more wives or husbands than one at the same time, Mal. ii. 14.

Q. 9. Is this a sin contrary to the law of nature?

A. Yes: for it is contrary to the first institution of marriage; God having created but *one woman*, as an help meet for man, Gen. ii. 22—25. compared with Matth. xix. 5, 6.

Q. 10. Is it a sin prohibited in *scripture*?

† *Larger Catechism, Q. 139.*

A. Yes : Lev. xviii. 18. *Thou shalt not take a wife to her sister, to vex her—in her life-time.*

Q. 11. What is the meaning of *taking a wife to her sister?*

A. The meaning is (according to the marginal reading), Thou shalt not take *one wife to another* ; that is, thou shalt not have more wives than *one* at a time ?

Q. 12. But may not this be a prohibition of *incest*, namely, of marrying the *wife's sister* ?

A. No : because it is said, Thou shalt not do it in her life-time ; whereas it would be incestuous in a man to marry his sister-in-law, after his wife's death, as well as to do it in her life-time : so that the meaning is, Thou shalt not take another wife to her whom thou hast married, by which means they would become sisters.

Q. 13. Who was the *first poligamist*, we read of in scripture ?

A. Lamech, of the posterity of Cain, who had two wives, Gen. iv. 19.

Q. 14. Were not severals of the godly likewise guilty in this matter, as Abraham, Jacob, David, Solomon, and others ?

A. Yes : but though these and other bad actions of good men be recorded in scripture, they are not approved of, nor proposed for our imitation ; but rather set up as beacons, to prevent our making shipwreck on the same rocks.

Q. 15. Has not God even testified his displeasure at the sin of poligamy, in the godly, though we do not read of his reproving them for it in express words ?

A. Yes : he has testified his displeasure in the course of his providence, by the emulations, quarrels, and disturbances that were hereby occasioned in their families ; as in the instances of Sarah and Hagar, in Abraham's family, Gen. xxi. 10, 11. ; of Leah and Rachel, in Jacob's, Gen. xxx. 1, 15. ; and of Hannah and Peninnah, in Elkanah's family, 1 Sam. i. 6.

Q. 16. Does not God seem to approve of poligamy, when he says to David, *I give thee thy master's wives into thy bosom*, 2 Sam. xii. 8. ?

A. It being the custom of these times, for succeeding kings to take possession of all that belonged to their predecessors, the meaning is, *I have made thee king, in room of Saul, and have given thee the property of all that appertained*

to him ; but we do not read of David's taking any of Saul's wives into his bed.

Q. 17. What is an *unjust* DIVORCE ?

A. It is the prosecuting and obtaining a dissolution of marriage upon other grounds than such as are warranted in the word of God, and by right reason.

Q. 18. What are the grounds upon which a divorce may be sued for and obtained, *according to the word of God, and right reason* ?

A. ' Although the corruption of man be such as is apt
' to study arguments, unduly to put asunder those whom
' God hath joined together in marriage ; yet nothing but
' adultery, or such wilful desertion, as can no way be re-
' medied by the church or civil magistrate, is cause sufficient
' of dissolving the bond of marriage, Matth. xix. 8, 9.
' 1 Cor. vii. 14.†'

Q. 18. Did not Moses suffer the Israelites to put away their wives, upon slighter grounds than that of adultery, as may be alledged from Deut. xxiv. 1.?

A. Moses, in the text cited, gives no positive command about divorces in such cases ; but only in order to restrain the licentious freedom of the Israelites, in turning off their wives at their own hand, upon every trivial occasion, he enjoins, that none put away his wife, but upon a legal process, or a bill of divorce, obtained in the ordinary course of law ; which is the true meaning of the place.

Q. 20. Why then doth our Lord tell the Pharisees, Matth. xix. 8. *Moses, because of the hardness of your hearts, suffered you to put away your wives* ?

A. The meaning is : Moses, because of the wicked and malicious disposition of the Jews, and in order to prevent a greater evil, namely, the ill usage, or even killing of their hated wives, (if they could not be separated from them), permitted processes of divorce to be legally commenced.

Q. 21. Why is it added, *but from the beginning it was not so* ?

A. Because, according to the original institution of marriage, nothing could dissolve it but the death of one of the parties, Matth. xix. 6. " Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

Q. 22. Is it lawful to marry after a divorce is obtained?

A. 'It is lawful for the innocent party to sue out a divorce; and, after the divorce, to marry another, as if the offending party were dead.†'

Q. 23. Is the innocent party *obliged*, from Matth. v. 32. to *sue* for a divorce?

A. No: divorces are not *injoined* as a *precept*, but *allowed* as a *privilege*, which the innocent party may claim, or not, as they please.

Q. 24. What if the adultery be on *both sides*?

A. In that case the right of divorce seems to be taken away from each of them.

Q. 25. What is FORNICATION?

A. It is uncleanness committed between a man and a woman, *both of them being unmarried*; as it would seem Shechem and Dinah were, when guilty this way, Gen. xxxiv. 2.

Q. 26. Was this esteemed a sin among the *Heathens*?

A. No: they made light of it (as too many professed Christians have always done): hence the *synod at Jerusalem* enjoined the converted Gentiles to *abstain from fornication*, Acts xv. 29.

Q. 27. Wherein lies the *evil* of this sin?

A. It defiles the body, 1 Cor. vi. 18.; stupifies the conscience, Hof. iv. 11.; and exposes to eternal wrath and damnation, 1 Cor. vi. 9.

Q. 28. What is ADULTERY *properly so called*?

A. It is uncleanness committed betwixt a man and a woman, either *both*, or *one of them at least*, in a married relation.

Q. 29. What is it commonly called when both the guilty persons are married?

A. It is called *double adultery*, as was the case between David and Bathsheba, 2 Sam. xi. 3, 4.

Q. 30. Whether are the *consequences* to families *worse*, when the man is married and the woman free; or when the woman is married and the man free.

A. The consequences to families seem to be worse when the *woman is married*; because hereby a man's offspring is corrupted, and his inheritance alienated to a *spurious issue*.

† *Confession of Faith*, chap. xxiv. § 5.

Q. 31. What are the *aggravations* of this heinous sin?

A. It is a breach of the marriage oath, Mal. ii. 14.; an involving of *two at once* in the same guilt, 1 Cor. vi. 16.; and it is a crime committed after obtaining the remedy which God has provided against it, chap. vii. 2.

Q. 32. What are the fatal *effects* of adultery in this life?

A. It consumes the body, Prov. v. 11.; wastes a man's estate, bringing him to a *peace of bread*, chap. vi. 26.; and it leaves an indelible blot upon his name, *His reproach shall not be wiped away*, ver. 33.

Q. 33. What will be the effect thereof in the life to come?

A. Eternal wrath and damnation, if rich mercy and grace prevent it not, Eph. v. 5.

Q. 34. How doth God testify his *abhorrence* of this sin?

A. By declaring that he will *reserve* the *punishment* thereof in his own hand, to be inflicted in a very peculiar manner upon such as are guilty of it, Heb. xiii. 4. *Whoremongers and adulterers God will judge.*

Q. 35. What are the usual *incentives* to this, and other acts of uncleanness?

A. Drunkenness, Gen. xix. 33.; *fulness of bread*, and *abundance of idleness*, Ezek. xvi. 49.

Q. 36. What is the evil of *idleness*?

A. It is a deliberate wasting of precious time, to the manifest detriment both of soul and body, Eccl. x. 17.; and is a fit season for temptations to lust, Prov. vii. 7, 8.

Q. 37. Wherein consists the evil of *gluttony*?

A. It indisposeth for all duty, both religious and civil, Prov. xxiii. 21.; and is making a *god* of our belly, Phil. iii. 19.

Q. 38. What is the evil of *drunkenness*?

A. It deforms the image of God in the soul, by divesting a man of the right use of his reason; and leaves him defenceless against all temptations, Prov. xxiii. 29, 30.

Q. 39. What are the proper *remedies* against *lust*, and all the incentives to it?

A. A serious reflecting upon the all-seeing eye of an infinitely holy God, Gen. xxxix. 9.; a walking in the Spirit, whereby we shall be preserved from fulfilling the *lusts of the flesh*, Gal. v. 16.; keeping a strict watch over our hearts, Prov. iv. 23.; studying to shun all occasions of this sin by the external senses, Job xxxi. 1.; and fervent prayer to God, to be kept from it, and all temptations to it, Psal. cxix. 37.

QUEST. 73. Which is the eighth commandment?

ANSW. The eighth commandment is, *Thou shalt not steal.*

QUEST. 74. What is required in the eighth commandment?

ANSW. The eighth commandment requireth, the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 1. What is the *subject matter* of this commandment?

A. [*The wealth and outward estate of ourselves and others*].

Q. 2. What doth it *require* with reference to these?

A. [*The procuring and furthering of them.*]

Q. 3. In what *manner* doth it enjoin us to *procure* and *further* them?

A. Only in a [*lawful*] manner; for it requires the **LAWFUL** *procuring* and *furthering* of them.

Q. 4. *Whose wealth* is it we should procure and further?

A. *Our own* wealth, and that of *others*.

Q. 5. By what lawful means should we procure and further **OUR OWN** *wealth*?

A. By *labour* and *industry* in some honest *calling*, Eph. iv. 28.

Q. 6. What is included in the *labour* and *industry* we should exercise in our respective stations and callings?

A. *Frugality* in managing the affairs of our calling, and a moderate endeavour to recover our own, when wrongfully detained from us.

Q. 7. What is to be understood by *frugality* in managing the affairs of our calling?

A. *Prudence* and *moderation* in our expences, so as to be sure always to spend *within our incomes*, Prov. xxxi. 16.

Q. 8. Is it warrantable to go to law, for recovering our own, when wrongfully detained?

A. Yes, surely ; providing other means have been previously tried without success.

Q. 9. How do you prove that it is *warrantable* for Christians to go to the law with one another, when necessitated thereunto ?

A. From the lawfulness of magistracy, which is the ordinance of God, Rom. xiii. 2. for the punishment of evil doers, and for the praise of them that do well, 1 Pet. ii. 14.

Q. 10. Doth not our Lord find fault with this method, when he says, *If any man will sue thee at the law, and take away thy coat, let him have thy cloak also*, Matth. v. 40. ?

A. The meaning is, that we should rather part with a little of our right, than run ourselves into unnecessary charges at law, perhaps vastly beyond the value of what we are seeking to regain ; and thereby discover a contentious and quarrellsome spirit, unbecoming Christianity.

Q. 11. Doth not the apostle also blame Christians for this practice, when he says, “ Ye go to law one with another ; why do ye not rather take wrong ? ” 1 Cor. vi. 7.

A. The apostle is there speaking of bringing pleas unnecessarily before Heathen magistrates ; and his meaning is, that Christians should make up differences among themselves, by submitting to *arbitration* ; or even by suffering some wrong, rather than by vexatious law-suits (especially about lesser matters), bringing a scandal upon the religion which they profess.

Q. 12. How is the necessity of labouring in an honest calling enforced in scripture ?

A. From the necessity of eating ; the apostle argues from the natural necessity of the one, to the moral necessity of the other, 2 Thess. iii. 10. *This we commanded you, that if any would not work, neither should he eat.*

Q. 13. Can we procure and further our wealth and outward estate, merely by our own labour and industry ?

A. Our own industry is necessary, but without the Lord's blessing thereupon, it will not be *successful* ; for it is the *blessing of the Lord that maketh rich*, Prov. x. 22.

Q. 14. What *ends* should we propose to ourselves, in endeavouring to further, or increase, our own outward estate ?

A. That we may *honour the Lord* with our substance, Prov. iii. 9. ; live comfortably ourselves, Eccl. v. 19. ; and be useful to others, Eph. iv. 28.

Q. 15. By what means should we procure and further the wealth and outward estate of others ?

A. By exercising justice and righteousness towards all, Psal. xv. 2. ; and by relieving the wants and necessities of those who stand in need of our charity, 1 John iii. 17.

Q. 16. What is the rule and standard of that justice and righteousness we should exercise towards all men ?

A. That we so deal with others, as we would have them to deal with us, if we were in their place or condition ; or, that we should never do that to another, which, if we were in that other's place or circumstances, we would reckon to be unjust, Matth. vii. 12.

Q. 17. In what cases is this rule to be particularly applied, according to the scope of this commandment ?

A. In all contracts, or matters of traffic and commerce between man and man ; and likewise in making satisfaction for injuries.

Q. 18. How is it to be applied in contracts, or matters of traffic between man and man ?

A. It is to be applied thus : that, in buying and selling, there be always a just proportion between the price and the thing sold ; or, that the sale be according to the worth or value of the goods, without taking the advantage of ignorance or poverty on either side, Gen. xxiii. 15, 16.

Q. 19. How may the worth and value of goods be known ?

A. By this general maxim, That *every thing is worth as much as it may be currently sold for.*

Q. 20. May not the price of the same commodity vary and change at different times ?

A. Yes : according to the plenty or scarcity of the commodity at the time of sale.

Q. 21. What satisfaction should be made to others, for taking or detaining what belongs to them, or any manner of way defrauding them ?

A. No other satisfaction is agreeable to God's will of precept, or will gain the approbation of men, but *restitution*, if the injuring party is ever capable to make it, Lev. vi. 2—6. 1 Sam. xii. 3.

Q. 22. What if the person to whom the restitution should be made, or his nearest of kin, *cannot be found* ?

A. In that case, what has been unjustly detained ought to be given to the poor, or to some pious use, Num. v. 8.

Q. 23. Is *relieving* the *necessities* of the *poor* a duty required in this commandment?

A. Yes: because it is a furthering the outward estate of our neighbour who is in want.

Q. 24. *Why* should we relieve the necessities of the poor?

A. Because, *he that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he pay him again*, Prov. xix. 17.

Q. 25. Who are the proper objects of charity?

A. All who are in real poverty and want, and are not able to work; especially these *who are of the household of faith*, Gal. vi. 10.

Q. 26. How should our acts of charity be managed?

A. They should be conducted with prudence, namely, as our own circumstances will permit, and the necessity of the object requires, 1 John iii. 17.

Q. 27. When should we perform acts of charity?

A. *Presently*, if the necessities of those whom we are bound to relieve, call for present assistance, Prov. iii. 28.

Q. 28. What should we shun or avoid, in our acts of charity?

A. All *ostentation*, or a desire to be *seen of men*, and commended by them, Matth. vi. 2—5.

QUEST. 75. *What is forbidden in the eight commandment?*

ANSW. The eight commandment forbiddeth, whatsoever doth, or may unjustly hinder our own or our neighbour's wealth or outward estate.

Q. 1. What doth the forbidding of THEFT necessarily suppose?

A. That there are distinct rights and properties among men, which cannot be justly invaded or encroached upon, Lev. vi. 4.

Q. 2. What would be the necessary consequences of a community of goods among men?

A. It would destroy traffic and commerce; abolish all acts of charity; encourage sloth and idleness; and if there

were no right and property, there could be no encroachment upon it by theft or stealing.

Q. 3. From whom are we forbidden to steal?

A. Both from *ourselves* and *others*.

Q. 4. How may we be said to steal from OURSELVES?

A. By idleness, niggardliness, and prodigality.

Q. 5. How do we steal from *ourselves*, or impair our own estates, by *idleness*?

A. When we either live without a lawful calling, Prov. xix. 15.; or neglect it, if we have any, chap. xviii. 9.

Q. 6. How may a person be said to steal from *himself* by *niggardliness*?

A. When he defrauds himself of the due use and comfort of that estate which God hath given him, Eccl. vi. 2.

Q. 7. How do persons, on the other hand, steal from *themselves*, by *prodigality*?

A. By being lavish and profuse in *spending above their income*, Prov. xxiii. 20, 21.

Q. 8. What is the sin which is *more directly pointed at* in this commandment?

A. It is stealing from OTHERS; or laying hands upon, and taking away unjustly, that which is the right and property of another.

Q. 9. How *many ways* may persons be said to steal from *others*; or [*unjustly hinder their neighbour's wealth or outward estate*?

A. Several ways; particularly, by theft, robbery, resetting, defrauding, monopolizing, and taking unlawful usury.

Q. 10. What is *theft*?

A. It is the taking away clandestinely, or privily from another, that which is his, Lev. xix. 12.

Q. 11. How is theft commonly distinguished?

A. Into *private* and *public*?

Q. 12. What is *private* theft?

A. It is the taking away less or more of any private person's property without their knowledge or consent, Obad. ver. 5.

Q. 13. Against whom is public theft committed?

A. Both against the church and commonwealth.

Q. 14. How is public theft *called*, as committed against the church?

A. Either *Simony* or *sacrilege*.

Q. 15. What is *Simony*?

A. It is the buying and selling of ecclesiastical places and offices for money, or other good deeds; so called, from the wicked practice of Simon Magus, who offered the apostles money, saying, *Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost*, Acts viii. 18, 19.

Q. 16. What is *sacrilege*?

A. It is the taking away or *alienating* of any thing which hath been dedicated to a sacred use, Prov. xx. 25. Mal. iii. 8.

Q. 17. Why are these called *public theft*, when, for most part they are *privately* committed?

A. Because they very much affect the public interest and welfare of the *church*; in regard, nothing has a greater tendency to her ruin, than *Simonaical compacts* and *sacrilegious usurpations*.

Q. 18. Wherein consists public theft, as committed against the commonwealth?

A. In embezzling the current coin, or doing detriment to the public for private advantage, Rom. xiii. 7. Phil. ii. 4.

Q. 19. What is *robbery*, or rapine?

A. It is the taking away the goods of another by *violence* and *open force*, Job xx. 19.

Q. 20. Wherein lies the *aggravation* of this crime?

A. In its being an avowed pillaging or plundering of our neighbour: and, for ordinary, accompanied with a threatening to take away his life, if he adventures to make the least resistance, Judges iv. 25.

Q. 21. What is the evil of *resetting* of what is taken away, whether by stealth or violence?

A. It is a manifest encouraging of, and partaking with thieves and robbers in their sin, Psal. l. 18.; and consequently, a coming under the same guilt and condemnation with them, Prov. xxix. 24.

Q. 22. How do men commonly *defraud* one another?

A. In buying, selling, and borrowing.

Q. 23. How do they defraud in buying?

A. By depreciating and vilifying what they intend to buy, that they may have it cheaper than the value, Prov. xx. 14.

Q. 24. How do they defraud one another in *selling*?

A. By taking an unreasonable price, 1 Thess. iv. 6.; or cheating by false weights and measures, Deut. xxv. 13—15.

Q. 25. How do they defraud in *borrowing*?

A. When they borrow or *take on*, what they know they can never be able, in the ordinary course of providence, to pay, Psal. xxxvii. 21.

Q. 26. If a man's creditors, *compound* with him for *less* than he is owing, is he therefore discharged of the *whole debt*?

A. Though his creditors, for fear of losing *all*, may compound and discharge for a *part*, so as that there can be no action in law for the *remainder*; yet, in the court of conscience, and before God, he is bound, if ever he is able, to pay *every farthing*; and, if he is an *honest man*, he will never reckon his substance *his own*, till he do it, Rom. xiii. 8.

Q. 27. How may *servants* defraud their masters?

A. By wasting their master's goods, which they may have among their hands; and not working faithfully for their wages, Tit. ii. 9, 10.

Q. 28. How may *masters* defraud their servants?

A. By detaining from, or tricking them out of their wages, Lev. xix. 13.; or by exacting of them too rigorous labour, Exod. v. 9.

Q. 29. What is it to *monopolize*?

A. It is to *engross* commodities, in order to *enhance* the price of them.

Q. 30. What is the *worst kind of monopolizing or forestalling*?

A. It is the buying up corns and provisions in large quantities, in order to exact an higher price for them afterwards.

Q. 31. Wherein consists the evil of this sin?

A. They who are guilty of it enrich themselves upon the spoils of others, Ezek. xxii. 29.; they *grind the faces of the poor*, Isa. iii. 15.; and bring upon themselves the curse of the people, Prov. xi. 26. "He that withholdeth corn, the people shall *CURSE* him; but blessing shall be upon the head of him that selleth it."

Q. 32. What is it to take *usury*, according to the proper signification of the word?

A. It is to take gain, profit, or interest for the loan of money.

Q. 33. What *kind of usury* is *lawful*?

A. That which is moderate, easy, and no way oppressive, Deut. xxiii. 20. compared with Exod. xxii. 21.

Q. 34. How do you prove that *moderate usury* is *lawful*?

A. From the very light of nature, which teaches, that since the *borrower* proposes to gain by the loan, the *lender*

should have a reasonable share of his profit, as a recompence for the use of his money, which he might otherwise have disposed of to his own advantage, 1 Cor. viii. 13.

Q. 35. What is the usury condemned in scripture, and by right reason?

A. It is the exacting of more interest or gain for the loan of money, than is settled by universal consent, and the laws of the land, Prov. xxviii. 8. *He that, by usury, and unjust gain, increaseth his substance, shall gather it for him that will pity the poor.*

Q. 36. How do you prove from scripture, that moderate usury, or common interest, is not oppressive in itself?

A. From the express command laid upon the Israelites not to oppress a stranger, Exod. xxiii. 9.; and yet their being allowed to take usury from him, Deut. xxiii. 29.; which they would not have been permitted to do, if there had been an intrinsic evil in the thing itself.

Q. 37. Is it warrantable to take interest from the poor?

A. By no means: for, if such as are honest, and in needy circumstances, shall borrow a small sum towards a livelihood, and repay it in due time, it is all can be expected of them; and therefore the demanding of any profit or interest, or even taking any of their necessities of life in pledge for the sum, seems to be plainly contrary to the law of charity, Exod. xxii. 25—28. Psalm xv. 5.

Q. 38. Were not the Israelites discharged to take usury from their brethren, whether poor or rich, Deut. xxiii. 19. *Thou shalt not lend upon usury to thy brother?*

A. This text is to be restricted to their poor brethren, as it is explained, Exod. xxii. 25. and Lev. xxv. 35, 36.; or, if it respects the Israelites indifferently, then it is one of the judicial laws peculiar to that people, and of no binding force now.

Q. 39. What is the spring of all these different ways whereby men defraud and injure one another in their outward estate?

A. Covetousness, Luke xii. 15. or an inordinate prizing and affecting of worldly goods, Psalm lxii. 10.

Q. 40. What should scare and deter every one from such wicked practices?

A. The consideration of the curse that shall enter into the house of the thief, Zech. v. 3, 4.; and of the vengeance

that shall light upon such as go beyond and defraud their neighbour, for, *the Lord is the avenger of all such*, 1 Thess. iv. 6.

QUEST. 76. Which is the ninth commandment?

ANSW. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

QUEST. 77. What is required in the ninth commandment?

ANSW. The ninth commandment requireth, the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness bearing.

Q. 1. Wherein doth the ninth commandment differ from the three preceding ones?

A. The three commands immediately preceding, have a respect unto the injuries that may be done to ourselves or others, by deeds or actions; but the ninth has a reference to wrongs only by words.

Q. 2. What is the general duty required in this commandment?

A. It is [*the maintaining and promoting of truth between man and man*].

Q. 3. What is the TRUTH, between man and man, we are required to maintain and promote?

A. It is the *strict veracity* of our words or speeches, in whatever we assert or deny; whether in our ordinary conversation, or in our oaths, promises, bargains, and contracts, Zech. viii. 16.—*Speak ye every man the truth to his neighbour.*

Q. 4. Wherein consists the strict veracity that ought to be in our words or speeches?

A. In uttering things as they really are in themselves, according to our uptaking of them: that is, that there be an exact agreement and harmony between our thoughts, words, and the things themselves, Psal. xv. 1, 2. *Who shall*

dwell in thy holy hill? He that—speaketh truth in his heart.

Q. 5. Why will God have nothing but strict truth to be uttered?

A. Because he is a *God of truth, and without iniquity, just and right is he*, Deut. xxxii. 4.

Q. 6. Is it lawful at any time to conceal part of the truth?

A. Yes; when neither the glory of God, nor our own, or our neighbour's good requires that the whole of it be told; only no untruth must be said in concealing of it, 1 Sam. xvi. 2, 5.

Q. 7. What is the *chief end* for which the tongue, or gift of speech, is conferred upon us?

A. That thereby we may glorify God, by praying to, Psalm l. 15. and praising him, verse 23.; and by contending earnestly for, Jude, verse 3.; and confessing his truth, Rom. x. 10.: hence is the tongue called our glory, Psalm xxx. 12. *To the end that my GLORY [that is, my tongue, as on the margin], may sing praise unto thee, and not be silent.*

Q. 8. What is the subordinate end thereof?

A. The edification and profit of our fellow-creatures, Eph. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying; margin, to edify profitably*, in opposition to the insipid and vain talk which is in the mouths of most men.

Q. 9. What is the particular duty required in the ninth commandment?

A. That we maintain and promote [our own and our neighbour's good name, especially in witness bearing].

Q. 10. What is a [good name]?

A. It is the having of reputation and esteem, especially among the sober and religious, Psalm xvi. 3. and ci. 6.

Q. 11. How may a good name be obtained?

A. By being useful in the world, in the several stations and relations wherein adorable providence has placed us, Psalm cxii. 9.

Q. 12. Is self commendation a fit mean to obtain a good name?

A. No: for ordinarily it is the high way to procure scorn and contempt, 2 Cor. x. 12.

Q. 13. Doth not the apostle commend himself, when he says, *In nothing am I behind the very chiefest apostles*, 2 Cor. xii. 11?

A. He only magnifies and exalts his office, and at the same time lessens and disparages himself; for, albeit he says, *In nothing am I behind the very chiefest apostles*, yet he immediately subjoins, *though I be nothing*; and, 1 Cor. xv. 9. *I am the least of the apostles, who am not meet to be called an apostle, because I persecuted the church of God.*

Q. 14. May we not commend the grace of God in us?

A. To be sure we may: for, whatever is spoken to the commendation of free grace, is for the debasement of self, 1 Cor. xv. 10. *By the grace of God I am what I am.*

Q. 15. How ought we to maintain and promote [our own] good name?

A. Not only by a blameless walk and conversation before the world, Phil. ii. 15.; but likewise by vindicating ourselves from the calumnies and aspersions that may be injuriously cast upon us, Acts xxiv. 12, 13.

Q. 16. With what frame of spirit ought the lawful vindication of ourselves to be managed?

A. With moderation, meekness, and readiness to forgive those who have reproached and injured us, Col. iii. 12, 13.

Q. 17. Who ought in a special manner, to maintain and promote their own good name?

A. This is especially incumbent on professors of religion, Matth. v. 16. and such as are in public trust, Tit. ii. 7, 8.

Q. 18. Why should professors be careful to maintain their good name?

A. Because the loss thereof tends to reflect dishonour on religion, whereby the enemies thereof take occasion to blaspheme, 2 Sam. xii. 14.

Q. 19. What is the advantage of a good name?

A. A good name procures mutual love unto, and confidence in one another, and consequently, tends to promote the interest, both of sacred and civil society: on which account a good name is said to be *better than precious ointment*, Eccl. vii. 1.; and *rather to be chosen than great riches*, Prov. xxii. 1.

Q. 20. What doth this command require in reference to [our neighbour's good name]?

A. The maintaining and promoting it, as we would do our own, Phil. ii. 4.; and that both in his presence and in his absence.

Q. 21. How should we behave in the presence of our neighbour, for maintaining and promoting of his good name?

A. When we observe any thing *faulty* in him, which deserves *present notice*, we should reprove it with meekness and love, Lev. xix. 17.; and what is really commendable we should prudently encourage and applaud, Rom. i. 8.

Q. 22. How should we maintain and promote the good name of others in their *absence*?

A. By commending what is praise worthy in them, 3 John verse 12.; vindicating their character when unjustly attacked, Prov. xxv. 23.; and by covering their infirmities and blemishes, as far as can be done in a consistency with truth, and the credit of religion, 1 Pet. iv. 8.

Q. 23. Why is the word *ESPECIALLY* subjoined to *witness bearing*?

A. Because as we should give testimony to truth on all occasions, so in a special manner, when called by lawful authority to declare the matter of fact upon *oath*, Jer. iv. 2.

Q. 24. What special obligation lies upon us, to declare the true matter of fact, between man and man, when called thereto upon oath?

A. In an oath, God is appealed unto, that we shall declare nothing but the truth, as we shall answer to him at the great day; and therefore, our doing otherwise, either out of hatred, or favour, is a laying ourselves open to his immediate wrath and displeasure, according to Mal. iii. 5. — *I will be a swift witness—against false swearers,—saith the Lord of hosts.*

QUEST. 78. *What is forbidden in the ninth commandment?*

ANSW. The ninth commandment forbiddeth, whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Q. 1. What doth this command forbid in *general*?

A. [*Whatsoever is prejudicial to truth*].

Q. 2. What are we to understand by that which is [*prejudicial to truth*]?

A. All falsehood and lying of whatever kind, James iii. 14.—*Lie not against the truth?*

Q. 3. What is the formal nature and notion of a *LIE*?

A. It is voluntarily to speak and utter that which we know to be false, as the *old prophet* at Bethel did to the man of God, 1 Kings xiii. 18.

Q. 4. How is a lie aggravated?

A. When it is uttered with a design to deceive, and to harm others thereby, like the *devil*, when he said, *Ye shall not surely die. — Ye shall be as gods, knowing good and evil*, Gen. iii. 4, 5.

Q. 5. May not persons utter an untruth, or what is false, and yet not be guilty of a lie?

A. Yes: and that either through ignorance or misinformation.

Q. 6. When may they be said to utter what is false through ignorance, and yet not be guilty of lying?

A. When they speak rashly, according to their present conceptions of things, without due examination; as the *Barbarians* did, when they saw the *venomous beast* hang on Paul's hand, they said among themselves, *No doubt this man is a murderer, &c.* Acts xxviii. 4.

Q. 7. When may we utter what is false through misinformation, and not be guilty of a lie?

A. When we speak according to the report we have had from others, without any suspicion of being imposed upon; as Jacob did, when, by the imposition of his sons (who had sold Joseph into Egypt, and dipped his coat in the blood of a kid) he said, *It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces*, Gen. xxxvii. 33.

Q. 8. How many sorts of lies are there?

A. They are commonly ranked into three sorts, namely, *ludicrous, pernicious, and officious* lies?

Q. 9. What is a *ludicrous* or *jocose* lie?

A. It is when persons relate things they know to be false, with a design to make a *jest*, or *diversion*, to others.

Q. 10. What is it to be guilty of a *pernicious* lie?

A. It is to contrive or spread some malicious report, we know or suspect to be false, *on purpose* to bring about some hurt or damage to another, as Ziba did against Mephibosheth, 2 Sam. xvi. 3.

Q. 11. What is the aggravation of a *pernicious* lie?

A. It is the very worst sort of lying, being both a contempt of the omniscient God, who is witness to the falsehood; and a deliberate intention to do injury to our neigh-

bour, though in our conscience we believe him innocent of what we lay to his charge.

Q. 12. What is it for a person to make an *officious* lie?

A. It is to tell a downright untruth, for their own, or their neighbour's safety and security in time of danger, as Rahab did, who hid the spies in the roof of her house, and yet alledged they were gone out of the city, and that she knew not where they went, Joshua ii. 4, 5, 6.

Q. 13. Doth not the apostle ascribe this action of her's to her faith, when he says, Heb. xi. 31. "By faith Rahab the harlot perished not with them that believed not, when she had received the spies with peace?"

A. No: what he ascribes to her faith is, her having *received the spies with peace*, that is, her having consulted their safety and preservation with the greatest care and diligence; but not the lie she invented in order to conceal them. Her protecting the spies is commended, but not the manner in which she did it.

Q. 14. Who are they that plead in *favour* of officious lies?

A. The *Papists*, *Socinians*, and most of our *modern moralists*.

Q. 15. What arguments do they alledge in defence of this sort of lying?

A. That it has been practised by saints in scripture; and that it is so far from being hurtful to any, that it has been beneficial to some in certain cases.

Q. 16. What answer is to be given to the practice of the saints in this matter?

A. That their sinful failures, in this and other instances, are not recorded in scripture for *imitation*, but for *caution* and *warning*, that we fall not into the same snares.

Q. 17. How do you answer the other argument for officious lying, 'That it is so far from being hurtful to any, 'that it has been beneficial and advantageous to some, in 'certain cases, particularly in saving the life of a dear friend, 'or useful member of society, which might otherwise have 'been manifestly endangered?'

A. It is answered thus, that in no case we are to *do evil that good may come*, Rom. iii. 8. If we are not to *speak wickedly for God*, nor *talk deceitfully for him*, according to Job xiii. 7.; neither are we to do so, though it were for the benefit of all mankind, or the best among them.

Q. 18. How do you prove lying to be sinful, or *unlawful, in itself?*

A. From this, that lying of all sorts, without exception, is condemned in scripture, as hateful and abominable to God, Prov. vi. 17, 19. and xii. 22. Col. iii. 9.

Q. 19. Who is the author and father of lies?

A. The devil, John viii. 44. — *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

Q. 20. How doth God testify his *displeasure* against lying of all kinds.

A. By declaring, that *he who speaketh lies shall perish*, Prov. xix. 9.; accordingly it is said, that *ALL liars shall have their part in the lake which burneth with fire and brimstone*, Rev. xxi. 8.

Q. 21. What is *more particularly forbidden* in this commandment, according to the answer?

A. Whatsoever is—[*injurious to our own or our neighbour's good name*].

Q. 22. How may we injure *our own* good name?

A. By a vain-glorious commendation of ourselves, Prov. xii. 15.; by a despising of others who ought justly to be esteemed, chap. xxiii. 9.; or by doing any thing scandalous and offensive in the eye of the world, 1 Sam. ii. 17, 30.

Q. 23. Wherein may we be injurious to our neighbour's good name?

A. By flattering him to his face, Prov. xxviii. 4.; by defaming him behind his back, Psalm l. 20.; or by bearing false witness against him in public judicature, Ezek. xxii. 9.

Q. 24. What is the evil of flattering our neighbour *to his face?*

A. It tends to foster and foment his pride, and thereby to bring on his ruin, Prov. xxvi. 28. *A flattering mouth worketh ruin.*

Q. 25. What is the evil of defaming him behind his back?

A. Nothing can be more devilish and malicious, than to fix calumny and reproach upon one, when he is not present to vindicate and defend himself: hence the same original word, which is rendered *slander*, 1 Tim. iii. 11. is used also to signify the devil, 1 Pet. v. 8.

Q. 26. Who are they that may be guilty of bearing false witness against their neighbour in public judicature?

A. The pursuer, defender, witness, advocate, and judge, may each of them be guilty this way.

Q. 27. How may ~~the~~ *pursuer* be guilty?

A. In making an unjust demand upon the defender. Acts xxiv. 5. ; or laying to his charge what he believes him to be innocent of, chap. xxv. 7.

Q. 28. How is the defender, upon the other hand, chargeable with guilt in this matter?

A. By artful and dilatory evasions, whereby the pursuer is put to needless trouble and charge, in the obtaining of justice.

Q. 29. How may witnesses, in public judicature, be injurious to their neighbour's good name?

A. Not only by the heinous sin of bearing testimony to a downright falsehood, but likewise by denying, mincing, or keeping back of the truth, or any part thereof.

Q. 30. When are advocates or attornies guilty this way?

A. When they take in hand to plead and maintain a bad cause, looking on it as a part of their profession, to be as warm and zealous in defending what is wrong, as what is just and right.

Q. 31. How may the judge be guilty of bearing false witness?

A. By a rash, partial, and iniquitous sentence, and thereby perverting justice, and injuring the innocent, like Pilate, Matth. xxvii. 24, 26.

Q. 32. What is the evil of injuring our neighbour in his good name?

A. It robs him of a most valuable treasure; for, if once his good name or character is sunk, his further usefulness in the world, is in all appearance irrecoverably gone.

Q. 33. What should scare and deter us from the sins of the tongue forbidden in this commandment?

A. That we are to answer in the last and great day, for our words, as well as our actions, Matth. xii. 36, 37. "Every idle word that men shall speak, they shall give account thereof in the day of judgement: for, by thy words thou shalt be justified, and by thy words thou shalt be condemned."

QUEST. 79. *Which is the tenth commandment?*

ANSW. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt*

not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

QUEST. 80. *What is required in the tenth commandment?*

ANSW. The tenth commandment requireth, full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his.

Q. 1. What is the *practice* of the *Papists* with reference to the *tenth* commandment?

A. In regard they strike out the *second* commandment, because contrary to their image-worship; therefore, in order to keep up the number TEN, they split THIS into two, making these words, *Thou shalt not covet thy neighbour's house*, to be the *ninth*; and, *Thou shalt not covet thy neighbour's wife*, &c. to be the *tenth*.

Q. 2. How are they confuted?

A. By the words of this commandment (as they are here inserted from Exod. xx. 17.) being transposed into a different order in Deut. v. 21.; where desiring our neighbour's wife is put before coveting of his house; which is a plain evidence, that what the *Papists* make two, is but one undivided precept; otherwise what, according to them, is the *ninth* in the one place, will be the *tenth* in the other.

Q. 3. What is the *general duty* required in this commandment?

A. It is an inward disposition and inclination of the whole soul to perform all the duties contained in the law, particularly in the second table, which this commandment more immediately respects; and that out of love to God, and a desire to please him, Psal. cxix. 5, 47.

Q. 4. How do you prove this to be the *general duty* required?

A. From the *general sin forbidden*, namely, COVETING, which includes the motion or stirring of corruption against all the commands of the law, because of their holiness and contrariety to depraved nature, Rom. vii. 7, 8.

Q. 5. What inward disposition of soul doth this commandment require with reference to *ourselves* in particular?

A. It requires, with reference to *ourselves* [full contentment with our own condition], 1 Tim. vi. 6.

Q. 6. What do you understand by full contentment with our own condition?

A. A cheerful acquiescence in the lot, which God, in his holy and wise providence, is pleased to carve out for us in this world, Heb. xiii. 5. — *Be content with such things as ye have.*

Q. 7. Is full contentment with our own condition attainable in this life?

A. Though the perfection of no grace is attainable in this life, yet a great measure, and eminent degrees of grace, particularly this of contentment, may be, and has been attained by the saints in this world, Phil. iv. 11. — “I have learned, in whatever state I am, therewith to be content.”

Q. 8. Is contentment in a prosperous condition, an easy attainment?

A. No: without grace it cannot be attained; because naturally our ambitious and covetous desires increase in proportion to our riches; as is evident in the instance of Ahab, whom a kingdom could not satisfy without Naboth's vineyard, 1 Kings xxi. 4.

Q. 9. How is true contentment attained under prosperous circumstances?

A. By looking above all time enjoyments as transitory and vain, unto God himself, as our chief good and eternal inheritance, Psal. lxii. 10. and xvi. 5, 6.

Q. 10. Is contentment required likewise under *cross dispensations* of providence; such as, poverty, reproach, bodily afflictions, and loss of near relations?

A. Though it be a grievous sin to be stupidly insensible and unconcerned under these or the like circumstances, Hof. vii. 9.; yet a contentment of submission, or such as is without repining and murmuring, is undoubtedly required under the forest troubles that can befall us in this life, Lam. iii. 39. “Wherefore doth a living man complain?”

Q. 11. What ground of contentment have we under outward poverty and want?

A. That though we be the poor of this world, yet we may be rich in faith, and heirs of the kingdom, James ii. 5.

Q. 12. Why should we bear reproach without murmuring?

A. Because whatever reproach is cast upon us for Christ's sake, he will wipe it clean off at his second appearing, Luke xxii. 28, 29. Matth. xxv. 34.

Q. 13. What reason of contentment have we under *bodily afflictions*?

A. That they are but of short duration, 2 Cor. iv. 17.; mixed with mercy, Lam. iii. 32.; consistent with love, Jo. xi. 3.; and designed for *our profit, that we might be partakers of his holiness*, Heb. xii. 10.

Q. 14. What should content and comfort us under the *loss of near and dear relations*?

A. That the Lord Jesus, who stands in every amiable relation to us, is always to the fore, being, *the same yesterday, to-day, and for ever*, Heb. xiii. 8.

Q. 15. Are we required to be content under *divine desertion*, or the want of the sense of the love of God?

A. Though we have no reason to quarrel with God, for withdrawing the light of his countenance, which we never deserved; yet it is impossible for any gracious soul to be easy and content under the hidings of his face, but must needs earnestly long for, and ardently breathe after the returns of his love; as is evident from the example and practice of the saints, in the following texts, Job xxiii. 3. and xxix. 2, 3. Psal. xlii. 1. and xlii. 1, 2, and lxxxiv. 2.

Q. 16. What inward frame or disposition of soul doth the tenth commandment require with reference to *our neighbour*?

A. It requires [*a right and charitable frame of spirit toward him, and all that is his*], Rom. xii. 15.

Q. 17. When may we be said to have this [*right and charitable frame of spirit*] here required?

A. When our inward motions and affections are influenced by grace, to sway and determine us to promote and rejoice in the welfare of our neighbour, both as to his spiritual and temporal concerns, 1 Cor. xiii. 4—8.

Q. 18. When may it be evident to ourselves, that we have a right and charitable frame of spirit, towards these that *excel us in gifts and graces*?

A. When, under a humbling sense of our own defects, we are thankful for the honour that is brought to God, by the shining of his gifts or graces in others, Gal. i. 23, 24.

Q. 19. What should induce us to a right and charitable frame of spirit towards those that are in more prosperous circumstances than ourselves; or whose condition in the world is better than our own?

A. The considering that a flourishing condition in the

world is not always the best, Psal. xxxviii. 16. ; that if we enjoy communion with God, it is infinitely preferable to all outward prosperity, without it, Psal. xvi. 5, 6.

Q. 20. How may such a right and charitable frame of spirit be attained ?

A. Only by the implantation of faith, as the root of this and all other motions of the soul that are acceptable to God, Heb. xi. 6. Rom. xiv. 23.

QUEST. 81. *What is forbidden in the tenth commandment ?*

ANSW. The tenth commandment forbiddeth, all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. 1. What is the *leading sin* forbidden in this commandment ?

A. It is COVETOUSNESS : *Thou shalt not COVET.*

Q. 2. What is *covetousness* ?

A. It is an excessive and irregular desire of these worldly goods which we have not, Prov. i. 19. and which God, in his providence, does not see meet that we should have, Psal. lxxv. 6, 7.

Q. 3. How doth the *excess* of an avaricious mind discover itself ?

A. By such an insatiable thirst after worldly gain, as can never be satisfied, Prov. xxx. 15.

Q. 4. Wherein consists the *irregularity* of covetousness ?

A. In the desire of worldly goods which are *in the possession* of our neighbour, and even sometimes *as they are his*, 1 Kings xxi. 2.

Q. 5. How doth the covetousness of the heart discover itself ?

A. By [*discontentment with our own estate*], and [*envying or grieving at the good of our neighbour*].

Q. 6. [*What is discontentment with our own estate*] ?

A. It is to murmur and fret at our present condition in the world, as being worse than we think should fall to our

share, or than we are expecting and looking for, 2 Kings vi. 33.

Q. 7. What is the aggravation of this sin?

A. It argues an unwillingness to be at God's disposal, Psalm xii. 4.; an esteeming ourselves more competent judges than he, of what is best for us, 1 Kings i. 5.; and it is, in effect, an usurping the throne of God, and taking his government into our own hands, Exod. v. 2.

Q. 8. What are the proper remedies against it?

A. The only sovereign remedy, is to give Christ the pre-eminence in our hearts, Psal. lxxiii. 25.; for then we will undervalue all time things, in comparison of him, Psalm lxxvi. 4.

Q. 9. What is [*envying or grieving at the good of our neighbour*]??

A. It is to repine and grudge at his prosperous circumstances, Neh. ii. 10. or any superior endowment or privilege he is possessed of above ourselves, Psalm cxii. 9, 10.

Q. 10. What is the evil of this sin?

A. It wastes and consumes the body, Prov. xiv. 30. *Envy is the rottenness of the bones*; and it is fertile of confusion and every evil work, James iii. 16.

Q. 11. What is the source or spring of covetousness?

A. The [*inordinate motions and affections*] that are in our souls.

Q. 12. What do you understand by the [*inordinate motions and affections*] here forbidden?

A. Not only the unlawful purposes, intentions, and desires, that are actually formed in the heart, but even the first risings and stirrings of corruption in the soul, which are antecedent to the consent of the will, Gen. vi. 5.

Q. 13. Are not the vicious lusts and desires that are formed and consented to in the heart, forbidden in other commandments of the second table, as well as in this?

A. Yes; as appears from our Saviour's exposition of the seventh commandment, Matth. v. 28. *But I say unto you, Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

Q. 14. How then is this commandment distinguished from others, which forbid heart sins equally with it?

A. This commandment *levelleth particularly* at the root of all sin, namely, *habitual lust*, or corruption of nature, together with the very first motions or stirring thereof, and

especially as these are contrary to the love of our neighbour; whereas, other commandments chiefly respect such secret and heart sins, as are *actually committed*, though not known to the world.

Q. 15. How doth it appear, that this commandment levelleth particularly at habitual lust, or the root of all sin?

A. Because, since other commandments chiefly forbid heart sins *actually formed*, this commandment must forbid the very rise of them, or the least *bias* and inclination to evil; otherwise it would not be distinct from the rest, nor would the law be absolutely perfect.

Q. 16. Doth not the apostle James distinguish between lust and sin, chap. i. 15. *When lust hath conceived, it bringeth forth sin*; and will it not from thence follow, that lust, or corruption of nature, is not properly sin, and consequently, not forbidden in this commandment?

A. The apostle distinguishes between lust and sin no otherwise, than betwixt a corrupt principle and the act which it produces; both which are hateful to God, and contrary to his law.

Q. 17. If lust or corruption of nature, cannot be remedied or extirpated by any prescription in the divine law, why is it at all prohibited?

A. It is nevertheless prohibited, both because contrary to the nature of God, and as a mean to reprove and humble us for it, Rom. vii. 9.

Q. 18. What is the difference betwixt human and divine laws on this head?

A. Human laws respect only overt, or open acts of sin, but divine laws respect likewise the internal inclination and disposition which persons have to commit it, Psal. lxxvi. 18.

Q. 19. What is the opinion of the *Papists* concerning the prohibition of habitual lust?

A. They pretend that the law of God only respects the corruption of our actions, but not the habit or principle from whence they proceed.

Q. 20. How are they refuted?

A. From the spirituality of the law, which extends to the motions of the heart, as well as the actions of the life, Rom. vii. 14, 23.

Q. 21. If the first motions of corruption are not entertained, but presently curbed and restrained, why are they prohibited as sinful?

A. Because, however soon they are curbed or restrained, yet having once a being in the soul, they cannot but leave a stain and pollution behind them, contrary to the holiness and purity required in the law, James i. 14.

Q. 22. Who are they that are sensible of these inordinate motions and affections of the heart, and are humbled for the same?

A. None properly but the regenerate; as is evident from the instance of the apostle, who says of himself, after his conversion, *I had not known lust, except the law had said, Thou shalt not covet*, Rom. vii. 7.

Q. 23. What is the apostle's meaning in these words?

A. It is, as if he had said, I had not known this strong propensity that is in my heart to all manner of sin, even before it be consented unto, or deliberately committed, unless the Spirit of God had discovered it unto me, in this precept of the law forbidding the same.

Q. 24. How doth this propensity to sin evidence itself?

A. In that no sooner is the object presented, than presently there is an inordinate motion and affection of the heart after it. The combustible matter within, catches fire at the very first spark of temptation, Joshua vii. 21.

Q. 25. What may we learn from the general scope of this, and all the other commandments?

A. That though we could forbear the evil, and do the good contained in every commandment, it would not be sufficient, except we did it for the Lord's sake, out of love to him, and regard to his authority, Ezek. xx. 19.

QUEST. 82. *Is any man able perfectly to keep the commandments of God?*

ANSW. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed.

Q. 1. What is it [*perfectly to keep the commandments of God*]??

A. It is, from a nature perfectly holy, to yield constant and uninterrupted obedience unto them, both in heart and life, Matth. xxii. 37, 39.

Q. 2. Was ever any man, in this world, able to keep the commandments of God *in this manner*?

A. Yes: Adam, before his fall, was able to give perfect obedience to them all, Eccl. vii. 29—*God made man upright.*

Q. 3. Whether was Adam's ability to keep the commandments of God, *concreated* with him; or, was it a superadded gift?

A. It was *concreated* with him, as being made after the image of God, Gen. i. 27.

Q. 4. Was none, *since the fall*, able to keep them perfectly?

A. [*No mere man*] was ever able to do it, since that time, Rom. iii. 9, 10.

Q. 5. What do you understand by a [*mere man*].

A. One who is no more than a man; and all Adam's family, descending from him by ordinary generation, are but *mere men*, Acts xvii. 26.

Q. 6. Why is the limitation of *no mere man* inserted in the answer?

A. That CHRIST might be excepted, who is infinitely more than a man, being IMMANUEL, *God with us*, Matth. i. 23.

Q. 7. Why should he be excepted?

A. Because he not only yielded perfect obedience to the law in our nature, but an obedience meritorious of life, for all his spiritual seed, Matth. iii. 15. Rom. v. 17, 19.

Q. 8. Do not the saints in this life, keep the commandments of God perfectly?

A. No: *For there is not a just man upon earth, that doth good, and sinneth not*, Eccl. vii. 20.

Q. 9. Will they ever be capable of doing it?

A. Yes: when they come to heaven, where they are made perfect, Heb. xii. 23.; and where *the former things are passed away*, Rev. xxi. 4.

Q. 10. Why are they not able perfectly to keep them [*in this life*]?

A. Because of the remains of corruption cleaving to every one of them, while in this world, Rom. vii. 23.; and from which they long to be delivered, verse 24.

Q. 11. But may not grace received, in this life, enable them to keep the commandments of God perfectly?

A. There is no promise of any such grace, nor would

it be consistent with the gradual nature of spiritual growth, in regard the saints do not arrive at their full stature till they come to glory, 1 Theff. iii. 13.

Q. 12. How doth it appear from scripture, that the saints cannot attain perfection in this life?

A. The scripture expressly affirms, that in *many things* they offend all, James iii. 2. And it records the failings and infirmities of the most eminent of them that ever lived; such as Abraham, Gen. xx. 2.; Moses, Psal. cvi. 33; David, 2 Sam. xi. 4, 15.; Peter, Mat. xxvi. 72, 74.; and many others.

Q. 13. Do not the saints themselves ingeniously acknowledge, that they cannot attain perfection while here?

A. Yes: Job ix. 20—*If I say, I am perfect, it shall also prove me perverse.* Paul likewise, Philip. iii. 12. *Not as though I had already attained, or were already perfect.*

Q. 14. But is it not said that Noah, Gen. vi. 9. Hezekiah, Isa. xxxviii. 3. and Job, chap. i. 8. were each of them perfect?

A. The perfection ascribed to them, is only *comparative*: that is, they were more holy and circumspect than many others; but it cannot be understood of *absolute* perfection, in regard their sins and blemishes stand also upon record; Noah, for drunkenness, Gen. ix. 21.; Hezekiah for ingratitude, 2 Chron. xxxii. 25.; and Job, for some degrees of impatience under the rod, chap. iii.

Q. 15. If the saints cannot attain perfection in this life, why is it said, that they do not commit sin, 1 John iii. 9. "Whosoever is born of God doth not commit sin."

A. The meaning is, they do not take pleasure and delight in sin, nor make a trade of it, as unregenerate persons do, who are therefore called *the workers of iniquity*, Psal. cxxv. 5.

Q. 16. Is not the perfection of *sincerity* attainable by the saints?

A. They may attain to a very high and eminent degree of sincerity in this world, Psalm xviii. 23. 2 Cor. i. 12.; but the absolute perfection of this, or any other grace, is not to be expected by them, till they come to heaven, 1 Cor. xiii. 12.

Q. 17. Will they not be accepted upon such sincerity as they can attain to, though short of the perfection required in the law?

A. Their acceptance before God is not founded on their sincerity, or any other branch of their sanctification; but

solely in their justification, whereby *the righteousness of the law* is fulfilled in them, in virtue of the surety righteousness imputed unto them, Rom. viii. 4. and thus they are *accepted in the Beloved*, Eph. i. 6.

Q. 18. Since none of mankind is able, in this life, perfectly to keep the commandments of God; *how often* doth the *answer* say that they break them?

A. It says that they break them [*daily*], or continually, Gen. vi. 5.

Q. 19. Wherein do they *daily* break them?

A. They do it [*in thought, word, and deed*].

Q. 20. Is there any other possible way of breaking the commandments of God?

A. No: there is no other way of breaking any of them (as to actual transgression), than either in our thoughts, words, or deeds; and our doing so, in all these respects, shews the justice of that charge which the Lord has against every one of us, Jer. iii. 5.—“Behold thou hast done evil things as thou couldst.”

Q. 21. How do we break the commandments of God in our THOUGHTS?

A. When our thoughts are sinfully employed, either with reference to God, ourselves, or our neighbours.

Q. 22. When are our thoughts sinfully employed about God?

A. When they are entertaining unworthy and unbecoming notions and conceptions of him, Psal. l. 21. and xciv. 7.; such as reflect dishonour upon his perfections and providence, Zeph. i. 12.; or such as are inconsistent with the discovery he has made of himself, as being “in Christ reconciling the world to himself,” 2 Cor. v. 19.

Q. 23. When are our thoughts sinfully exercised about ourselves?

A. When they are gratifying our pride, Obad. verse 3. ambition, Isa. xiv. 13, 14. and self-applause, Rom. xii. 3.

Q. 24. When are they sinfully employed about our neighbours?

A. When they are meditating and indulging envy, Gen. iv. 15. reproach, Jer. xx. 10. or revenge against them, Gen. xxvii. 41.

Q. 25. What is the aggravating evil and malignity of sinful thoughts?

A. The evil and malignity of them consists in this, that they are the immediate source and spring from whence all our sinful words and deeds do flow : " for out of the abundance of the heart the mouth speaketh," Matth. xii. 34.

Q. 26. What is the proper remedy and antidote against sinful thoughts ?

A. The Spirit's taking the things of Christ, and shewing them unto us, John xvi. 14. whereby they will become the subject matter of our meditation and highest esteem : for, *where the treasure is, there will the heart be also*, Matth. vi. 21.

Q. 27. How do men break the commandments of God by their words ?

A. When, besides evil and unprofitable words, Matth. xii. 36. they utter such as are more directly dishonouring to God, Psal. lxxiii. 9, 11. and hurtful and prejudicial to themselves and others, Psal. cxl. 3.

Q. 28. How do they break them by their deeds ?

A. When these sins are committed, which have been conceived in the thought, and uttered by the tongue, being inconceivably more than can be condescended upon, ' for innumerable evils have compassed us about,' Psal. xl. 12.

Q. 29. What may we learn from man's inability to keep the commandments perfectly in this life ?

A. That we must be wholly beholden to the free grace of God, for salvation and eternal life, Tit. iii. 5. and not to any thing in ourselves, who are, at best, but *unprofitable servants*, Luke xvii. 10.

QUEST. 83. *Are all transgressions of the law equally heinous ?*

ANSW. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 1. What do you understand by some sins being [*more heinous*] than others ?

A. That they are more abominable, hateful, and offensive to God than others are, Ezek. viii. 6, 13, 15.

Q. 2. Are not all sins hateful, and offensive to God ?

A. Yes : But not equally so, Matth. vii. 3. *Why beholdest*

thou the MOTE that is in thy brother's eye, but considerest not the BEAM that is in thine own.

Q. 3. How doth it appear that all sins are not equally offensive to God?

A. From the different degrees of punishment that shall be inflicted on the other world, Matth. xi. 22. *But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.* See also Luke xii. 47, 48.

Q. 4. In *whose* sight are some sins more heinous than others?

A. [*In the sight of God*], who is the best judge of the heinousness of sins, Job xxxvi. 9.

Q. 5. In what respects are some sins more heinous in the sight of God than others?

A. Some are more heinous [*in themselves*], and some are so [*by reason of several aggravations.*]

Q. 6. What is it for sins to be heinous [*in themselves*]?

A. It is to be heinous in their *own nature*, though no other aggravating circumstance should attend them.

Q. 7. How are these sins, that are in their own nature more heinous than others, commonly ranked?

A. Sins committed more immediately against God, or the first table of his law, are more heinous in their own nature, than sins committed more immediately against man, or any precept of the second table. Likewise, some sins against the second table, are more heinous in themselves, than other sins against the said table.

Q. 8. What examples are usually given of both these?

A. Blasphemy against God is more heinous in its own nature, than defaming, or speaking evil of our neighbour, 1 Sam. ii. 25. ; and adultery is more heinous than theft, Prov. vi. 30. to the end of the chapter.

Q. 9. "What are those [*aggravations*] that make some " sins more heinous than others?"

A. Sins "receive their aggravation, 1. From the persons offending. 2. From the parties offended. 3. From " the nature and quality of the offence. 4. From the circumstances of time and place."*

Q. 10. How may the persons OFFENDING be viewed?

A. They may be viewed, either as to their age, gifts, or office.

Q. 11. What aggravation arises from the *age* of the persons offending?

A. If persons are advanced in years, whereby they may be supposed to have more experience, their sins are more highly aggravated, than if committed by children, or such as are raw and unexperienced, Job xxxii. 7.

Q. 12. How are sins aggravated from the *gifts* of the persons offending?

A. If the offenders have been eminent for their profession, 2 Sam. xii. 14. or have had a larger measure of gifts, 1 Kings xi. 9. or grace, James iv. 17. conferred upon them, their sins will be proportionably aggravated beyond others, who have not been so privileged.

Q. 13. How are sins aggravated from the office, or station, in which persons offending may be placed?

A. If the persons, who give the offence, be in an eminent station in the world, or vested with any office in the church, Jer. xxiii. 11, 14. or in the state, 1 Kings xiv. 16.; their sins cannot but be of a deeper tincture and dye, because their example is more likely to be followed by others, Jer. xxiii. 14.

Q. 14. How do sins receive their aggravation from the parties OFFENDED?

A. If committed "immediately against God, his attributes and worship; against Christ and his grace; against the Holy Spirit, his witness and working; against superiors, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren;—and the common good of all, or many."†

Q. 15. On what account is sin aggravated as being committed *immediately against God, his attributes, and worship*?

A. In as much as it is a doing evil in his sight, Psal. li. 4.; is a despising of the riches of his goodness, Rom. ii. 24.; and an undervaluing his ordinances, Mal. i. 8. and the glory he has stamped upon them, verse 14.

Q. 16. Wherein consists the heinousness of sin, as being *against Christ and his grace*?

A. In its being a slighting and contemning the only remedy which infinite wisdom has provided for our malady, Acts iv. 12.; and surely there can be no escaping, if we neglect so great salvation, Heb. ii. 3.

O 3

† Larger Catechism, Q. 151. § 2.

Q. 17. How is sin aggravated by its being committed against the Holy Spirit, his witness and working?

A. In as much as it is a rejecting his testimony without us in the word, John xv. 26. and a quenching his motions and operations within us, 1 Theff. v. 19.

Q. 18. What aggravation doth sin receive, as being committed against superiors, and such as we stand especially related and engaged unto?

A. In so far as sin is committed against any of these, it is a violation of the most sacred bonds, both of nature, Prov. xxx. 17. and gratitude, Psal. lv. 12, 13.

Q. 19. How is it aggravated, as being committed against the saints, particularly weak brethren?

A. As being committed against the saints, it is a contempt of the image of God in them, Luke x. 16.; and as against weak brethren, it is a laying a stumbling block before them, whereby they may be ensnared and fall, 1 Cor. viii. 12.

Q. 20. Who are they that sin against the common good of all men, or many of them?

A. They are such as do what in them lies to hinder the propagation of the gospel, where it is not, and to mar the success of it, where it is, 1 Theff. ii. 15, 16.; there being nothing that tends more to the common good of all men, than the word of this salvation being sent among them, Acts xiii. 26.

Q. 21. What is the aggravation of this sin?

A. It makes those who are guilty of it bear the nearest resemblance they can unto the devil, who aims at nothing more than the ruin and destruction of mankind, 1 Pet. v. 8.

Q. 22. How are sins aggravated from the NATURE and QUALITY of the offence?

A. They are much aggravated, "if the offence be against the express letter of the law; break many commandments;—if it break forth in words and actions;—admit of no reparation; if against—conviction of conscience—if done deliberately—obstinately, and with daylight."†

Q. 23. Why is the offence said to be aggravated from being committed against the express letter of the law?

† See more particulars on this head, Larger Catechism, Q. 151. § 3.

A. Because in this case there can remain no manner of doubt about the sinfulness of the action; and therefore it must be a sinning with the greatest boldness and presumption, Rom. i. 32.

Q. 24. What aggravation is there in *breaking many commandments* at once?

A. The sin hereby becomes a complicated offence, containing many crimes in the bosom of it; like David's sin in the matter of Uriah, 1 Sam. xii. 9.

Q. 25. How is sin aggravated by *breaking forth in words and actions*?

A. Sinful words and actions reflect a more public dishonour on God, Matth. v. 22. and do greater injury to men, Mic. ii. 1. than if they were latent only in the thought.

Q. 26. What aggravation is there in these sins which *admit of no reparation*?

A. Their admitting of no reparation, cannot miss to aggravate them in the very nature of things; thus, murder or adultery cannot but be more heinous than theft, because there may be restitution of one kind or other for theft, Lev. vi. 4, 5.; but nothing can compensate the taking away the life of another, Num. xxxv. 31; or the violation of the marriage-bed and covenant, Prov. vi. 35.

Q. 27. What is the aggravation of sinning against *convictions of conscience*?

A. This kind of sinning is an offering violence to ourselves, contrary to the checks of that judge and reprover which every one has in his own breast, Rom. i. 32.

Q. 28. What is the evil of sinning *deliberately, obstinately, and with delight*?

A. It argues a giving a kind of defiance to the Almighty, Exod. v. 2.; a rooted hatred of him, Rom. iii. 7.; and a strong evidence of judicial blindness and hardness of heart, Zech. vii. 11, 12.

Q. 29. What aggravation do sins receive from the *circumstance of TIME*?

A. They are more heinous if committed on the Lord's day, Jer. xvii. 27. or on days occasionally set apart for fasting or thanksgiving, Isa. xxii. 12, 13. than at other times.

Q. 30. How are sins aggravated from the *circumstance of the PLACE* in which they are committed?

A. An offence is more heinous, if it is done in a land of

gospel-light, Isa. xxvi. 10.; or if it is committed "in public, or in the presence of others, who are thereby likely to be provoked or defiled, 2 Sam. xvi. 22."*

Q. 31. What improvement should we make of this doctrine of sin in its aggravation?

A. To be more humbled and abased before the Lord, under a sense of our sins thus aggravated, Ezra ix. 6.; and likewise so much the more to admire the riches of pardoning mercy, as extended to the very chief of sinners, 1 Tim. i. 13, 15.

QUEST. 84. *What doth every sin deserve?*

ANSW. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q. 1. What do you understand by the desert or demerit of sin?

A. It is that in the nature of sin, which of itself deserves all that wrath and curse, which God, in his infinite justice, has entailed upon it, Gal. iii. 10.

Q. 2. What is it in the nature of sin, which, of itself, deserves this wrath and curse?

A. It is the opposition, and contrariety thereof to the holiness of God expressed in his law, Hab. i. 13.; which is the very thing that constitutes the enormity, or heinousness of it, Jer. xlv. 4.

Q. 3. Can wrath be ascribed unto God as it is a passion?

A. No: for all passions, properly speaking, are inconsistent with God's absolute unchangeableness, Mal. iii. 6. and independency, Acts xiv. 15.

Q. 4. What then is to be understood by [*God's wrath*]?

A. That most pure and undisturbed act of his will, which produces most dreadful effects against the sinner, Is. xxxiii. 14.

Q. 5. What are these dreadful effects, which the wrath of God produces against the sinner?

A. All the miseries of this life, death itself, and the pains of hell for ever.†

* *Larger Catechism, Q. 151. § 4.*

† *All which see explained, PART I. on the misery of man's natural state.*

Q. 6. Is the desert of sin separable from the nature of it?

A. No: because sin, being the very opposite of God's holy nature, and righteous law, cannot but deserve his wrath and curse, Rom. vi. 23.

Q. 7. If every sin deserves God's wrath and curse, must not the sins of *believers* deserve the same likewise?

A. Whatever be the desert of their sin, their *persons* can never be exposed, or liable to God's vindictive wrath, either in this life, or that which is to come, Zeph. iii. 17. Hos. xiii. 14.

Q. 8. Why cannot the *persons* of believers be liable to the wrath and curse of God?

A. Because of their union with Christ, Rom. viii. 1. who has fulfilled all righteousness for them, ver. 33, 34.; or answered all the demands of law and justice in their room and stead, chap. iv. 25.

Q. 9. What do the *Papists* mean by *venial* sins?

A. Such sins as are in their own nature so small and trivial, that they do not deserve eternal punishment.

Q. 10. Are there any sins in this sense *venial*?

A. By no means; for the least sin, being committed against a God of infinite perfection, must, on that account, be objectively infinite, and consequently, deserve an infinite punishment, 2 Thess. i. 9.

Q. 11. May not smaller offences be atoned for, by human satisfaction or penances?

A. "Even the least sin—cannot be expiated, but by the blood of Christ, Heb. xi. 22. 1 Pet. i. 18, 19."†

Q. 12. What may we *learn* from the desert of sin?

A. The amazing love of God, in transferring the guilt and punishment of sin, upon the glorious Surety, making him to be *sin for us, who knew no sin, that we might be made the righteousness of God in him*, 2 Cor. v. 21.

QUEST. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

ANSW. To escape the wrath and curse of

† Larger Catechism, Q. 152. See the necessity of satisfaction proved, PART I. on Christ's priestly office.

God, due to us for sin, God requireth of us, faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 1. What weighty argument or motive (amongst many others), doth the scripture afford, for essaying the practice of what [*God requireth of us*]?

A. That though we are enjoined, to *work out our own salvation with fear and trembling*; yet, we are at the same time assured, that *it is God which worketh in us, both to will and to do of his good pleasure*, Phil. ii. 12, 13.

Q. 2. Does God require any thing of us in point of duty, without promising suitable furniture, for the performance thereof?

A. No: for he has said, *I will—cause you to walk in my statutes, and ye shall keep my judgements, and do them*, Ezek. xxxvi. 27.

Q. 3. Can we (*escape the wrath and curse of God, due to us for sin*), by *any thing we can do of ourselves*?

A. No surely: for *all our righteousness are as filthy rags*, Isa. lxiv. 7.; and, *by the works of the law, shall no flesh be justified*, Gal. ii. 16.

Q. 4. Why then doth the answer say, that to escape the wrath and curse of God, due to us for sin, (*God requireth of us, faith in Jesus Christ, repentance unto life, and a diligent use of all the outward means*)?

A. Because, though these duties, as performed by us, can neither give a title to, or possession of eternal life; yet God appoints and requires them, both as they are MEANS of conveying and improving the salvation purchased, 1 Cor. i. 21. and likewise, as they are EVIDENCES of our interest therein, when conveyed, John vi. 47.

Q. 5. Why doth God require [*faith in Jesus Christ*] as the sovereign means for escaping his wrath and curse?

A. Because there is *salvation in no other*; *there being none other name under heaven, given among men, whereby we must be saved*, Acts iv. 12.

Q. 6. What encouragement have we to essay believing in *Jesus Christ*?

A. There cannot be a greater encouragement than this, that *faith is the gift of God*, Eph. ii. 8. ; and accordingly, the promise runs, *I will say, it is my people, and they shall say, The Lord is my God*, Zech. xiii. 9.

Q. 7. Why is [*repentance unto life*] required?

A. Because it is the inseparable fruit and effect of faith or believing, Zech. xii. 10.—*They shall look upon me whom they have pierced, and they shall mourn for him.*

Q. 8. What encouragement have sinners of mankind, privileged with gospel-light, to look for or expect this blessing of *repentance unto life*, which God requires of them?

A. They are warranted to expect it on this ground, that as Christ has received gifts for men, Psalm lxxviii. 18. *so him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel*, Acts v. 31.

Q. 9. Why doth God require of us [*the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption*]?

A. Because a neglect or contempt of the means of divine appointment, for communicating the benefits of redemption, is, in the sight of God, the same thing as a neglect or contempt of these inestimable benefits themselves, Luke x. 16.—*He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

Q. 10. Can our believing, repenting, and diligent using of means, as they are acts of ours, be the procuring cause of our escaping wrath, or founding our title to life and salvation?

A. No; for, *by the deeds of the law, there shall no flesh be justified in his sight*, Rom. iii. 20. Our security from wrath, and title to heaven, are founded on the imputation of the surety righteousness alone, Isa. xlv. 25.

Q. 11. What would be the consequence of making our faith, repentance, and good works, the procuring cause of our escaping the wrath and curse of God due to us for sin?

A. This would be a setting aside the satisfaction of Christ, and making a saviour of our duties, than which nothing could nail us more effectually down under the curse, Gal. iii. 10. *As many as are of the works of the law, are under the curse.*

Q. 12. Have unbelieving and impenitent sinners any warrant to conclude, that they have escaped the wrath and curse of God due to them for sin?

A. No surely : for *he that believeth not, is condemned already*, John iii. 18 ; and our Lord says, *Except ye repent, ye shall all likewise perish*, Luke xiii. 3.

Q. 13. Is our escaping the wrath and curse of God suspended on the condition of our faith, repentance, and diligent use of the outward means ?

A. No : for, if any promised blessing were suspended upon the condition of our personal obedience, it would be the very form of the covenant of works, Rom. x. 5. *Moses described the righteousness which is of the law, That the man which doth these things shall live by them.*

Q. 14. When do carnal and unregenerate men, turn the dispensation of the covenant of grace, into the form of the covenant of works ?

A. When they separate the duties of faith, repentance, and the diligent use of the means, from the promises of the covenant, and hope to make themselves accepted with God by their personal performance of these duties, Rom. x. 3.

Q. 15. What CONNECTION have faith, repentance, and the use of outward means, with salvation ?

A. They have the connection of *appointed* means prescribed by God himself, which, by his blessing, are subser-vient for such a valuable end ; being themselves a part of salvation, and evidences thereof, 2 Thess. ii. 13.

Q. 16. How are the means of salvation usually distinguished ?

A. Into *internal* and *external*.

Q. 17. What are the internal means ?

A. Faith and repentance, with the other graces that accompany or flow from them.

Q. 18. Why called internal, or inward ?

A. Because they are wrought in the hearts of the elect, by the Spirit of God, as the fruits and effects of Christ's purchase and mediation, Zech. xii. 10.

Q. 19. What are the external, or outward means ?

A. They are the ordinances of divine institution and appointment ; such as, the word, sacraments, and prayer.

Q. 20. How is faith in Jesus Christ connected with salvation ?

A. As it is the hand that receives Christ and his righteousness, as the all of our salvation, Psal. lxxviii. 31. Jo. i. 12.

Q. 21. How is repentance unto life connected with salvation ?

A. As it consists in that godly sorrow for sin, flowing from faith, which is both the exercise and ornament (in some measure) of all the travellers Zion-wards, while in this world, Jer. l. 4. 2 Cor. vii. 11.

Q. 22. How is the diligent use of outward means connected with salvation?

A. As it is by them that [*Christ communicates unto us the benefits of redemption*], Prov. ii. 1—16.

Q. 23. Could he not communicate the benefits of redemption, without the outward means?

A. Whatever he could do, yet his ordinary method is to honour his own ordinances, as the means of communicating these benefits to us, which we are not to expect but in the use of them, Prov. viii. 34. Rom. x. 17.

Q. 24. What use doth God require us to make of the outward means?

A. He requires us to make [*a diligent use*] of them.

Q. 25. What is a diligent use of the outward means?

A. It is an embracing every opportunity offered in providence, for attending upon God in them, looking earnestly for his blessing upon them, by which they only will be efficacious for our spiritual benefit, 1 Cor. iii. 6, 7.

QUEST. 36. *What is faith in Jesus Christ?*

ANSW. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 1. What are the several kinds of faith mentioned in scripture?

A. They are these four: historical, temporary, the faith of miracles, and saving faith.

Q. 2. What is historical faith?

A. It is a bare assent to the truth of what is revealed in the word, without any real affection or regard to the things revealed therein. Such a faith as this may be found in devils, James ii. 19.; and in wicked men, Acts viii. 13.

Q. 3. Why called historical?

A. Not merely because it believes only the histories of the Bible; but because it assents to the truths revealed there-

in, as being little or no way concerned in them, or without any particular application of them to the soul, Acts xxviii. 26.

Q. 4. What is *temporary* faith?

A. It is such as, together with an assent to the truth of divine revelation, is also accompanied with some slight and transient motion upon the affections; which may endure for a while, and then evanishes, Matth. xiii. 20, 21.

Q. 5. Has this kind of faith any influence upon the practice?

A. It may be, for a time, accompanied with an external reformation from some grosser sins, 2 Pet. ii. 20.

Q. 6. What is the *faith of miracles*?

A. It is that peculiar gift, whereby a person believes, that, by the power of God, something shall be effected by him which is quite above the power of all natural causes, 1 Cor. xiii. 2.

Q. 7. On what occasion has God bestowed this faith upon any?

A. For the confirmation of some extraordinary mission, or of some important article of revealed religion: as the miracles of Moses under the Old Testament, and of the apostles under the New.

Q. 8. Was not the faith of miracles, in the days of our Saviour and his apostles, conferred upon some who were not in a state of salvation?

A. Yes: both the extraordinary gift of the faith of miracles, and the ordinary and common gifts of the Spirit, were conferred upon some, who, we are assured, will be utterly rejected of God, Matth. vii. 22, 23. *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have CAST OUT DEVILS? and in thy name done many WONDERFUL WORKS? And then will I profess unto them, I never KNEW you: depart from me, ye that work iniquity.*

Q. 9. What is saving and justifying faith?

A. It is that faith in Jesus Christ, which is described in the answer, "*whereby we receive and rest upon him alone for salvation,*" &c.

Q. 10. Why is this faith described in the answer, called a [GRACE]?

A. Because it is the *gift of God*, freely bestowed upon the sinner, Eph. ii. 8. who has no antecedent worth, value, or good qualification, whereof he can boast, 1 Cor. iv. 7.

Q. 11. Why a [SAVING] grace ?

A. Because where true faith is, there salvation is already begun, which shall certainly be consummated in due time, John iii. 36.

Q. 12. Where is the connection established betwixt faith and salvation ?

A. Faith being the gifted hand that is stretched out to receive Christ in the promise, Psal. lxxviii. 31. cannot but be inseparably connected with salvation : because Christ, whom faith receives, is the ALL of our salvation, Col. iii. 11. : hence is that promise, Mark xvi. 16. *He that believeth—shall be saved.*

Q. 13. Why is it called faith [*in Jesus Christ*] ?

A. Because Christ is the main, or principal object of saving faith, Acts xvi. 31.

Q. 14. Why do you call him the main or principal object of faith ?

A. Because nothing can fill the eye or hand of faith, but Christ only, or God in him, Psal. lxxviii. 25.

Q. 15. How is faith in Jesus Christ denominated in the answer ?

A. It is called a [*receiving*], John i. 12. and [*resting*] on him, Psalm xxxvii. 7.

Q. 16. Are there not other denominations of faith in Christ of the same divine authority with these mentioned ?

A. Yes : such as eating, drinking, flying, entering, and many others.

Q. 17. From whence are these various denominations of faith derived ?

A. From the different views wherein Christ is represented in the word.

Q. 18. How may the above denominations of faith be applied to the different views wherein Christ is represented in the word ?

A. When the flesh and blood of Christ (or his incarnation and satisfaction) are exhibited as *meat indeed*, and *drink indeed* ; faith, in a suitableness hereunto, is called an eating and a drinking of the same, John vi. 55, 56. ; when Christ is held forth as a refuge ; faith is a flying to him for safety, Heb. vi. 18. ; and when he is represented as a *door*, faith is an entering in by him, John x. 9.

Q. 19. Why is faith, in the answer, expressed by [*receiving*] ?

A. Because Christ, the glorious object of it, is revealed in scripture, under the notion of a gift, 2 Cor. ix. 15. presented to such as are quite poor, and have nothing of their own, Rom. iii. 17, 18.

Q. 20. Can there be a receiving of Christ, without a *previous giving* of him?

A. No: there may indeed be a giving, where there is no receiving, because the gift may be refused; but there can be no such thing as a receiving of Christ, without a giving of him before; for a man can receive nothing except it be given him from heaven, John iii. 27.

Q. 21. Why is faith called a [*resting*] on Christ?

A. Because he is revealed in the word as a firm foundation, Isa. xxviii. 16. on which we may lay the weight of our everlasting concerns, with the greatest confidence and satisfaction, Psalm cxvi. 7.

Q. 22. What other scripture expression is resting on Christ equivalent unto?

A. It is the same with trusting in him, Isa. xxvi. 4.; or relying on his righteousness and fulness, as laid out in the word; for our unanswerable plea, and inexhaustible treasure, chap. xlv. 24.

Q. 23. For what end do we receive Christ, and rest upon him?

A. [*For salvation*], Acts xv. 11.

Q. 24. What is the [*salvation*] we receive and rest upon Christ for?

A. It is salvation from sin, Matth. i. 21. as well as from wrath, 1 Thess. i. 10.; consisting in a life of holiness here, as well as of happiness hereafter. It is salvation begun in this life, and consummated in glory, Rev. iii. 21.

Q. 25. Why are we said to receive and rest upon Christ [*alone*] for this salvation?

A. To exclude every thing else but Christ himself, and his righteousness, as the ground of our confidence before God; and title to eternal life, Acts iv. 12.

Q. 26. What else do men ordinarily rest upon for salvation?

A. Upon the general mercy of God; the works of the law; or a mixture of their own works with the righteousness of Christ.

Q. 27. Who are they that rest on the general mercy of God?

A. They who never saw, the necessity of a satisfaction to law and justice, in order to the honourable egress of mercy, according to Exod. xxxiv. 7.

Q. 28. Who are they who rest on the *works of the law*, as the ground of their confidence?

A. Such as have never been convinced, that the demands of the law are utterly above their reach, Gal. iii. 12.

Q. 29. Who are they that are for *blending* or *mixing* their own works, with the righteousness of Christ, as the ground of their hope?

A. Such as foolishly imagine they can supply what is defective in their own obedience, by what Christ has done for them, Rom. ix. 31, 32.

Q. 30. Whereunto doth our Lord resemble this practise?

A. To the putting *a piece of new cloth into an old garment*, whereby *the rent is made worse*, Matth. ix. 16.

Q. 31. Are not the very expressions of *receiving* and *resting* on Christ designed to exclude the works of the law, from being any part of the ground of our hope of salvation?

A. Yes: for, when a poor man receives his alms, or a weary man sits down, and rests himself; none of them can, in any propriety of speech, be said to *work*.

Q. 32. Upon what *warrant* do we receive and rest upon him for salvation?

A. Upon the warrant of his being *offered*.

Q. 33. To whom is he *offered*?

A. He is offered [*to us*], men and women of Adam's family, in contradistinction to the angels that fell, Heb. ii. 16.

Q. 34. Where is the offer made?

A. [*In the gospel*].

Q. 35. What is the [*gospel*] as containing this offer?

A. It is *good tidings*, Luke ii. 10.; or the promise of *eternal life*, 1 John ii. 25. to sinners of mankind, as such, through Jesus Christ our Lord, Prov. viii. 4.

Q. 36. Though the offer of Christ to us be *last mentioned* in the *answer*, yet is it not the *first thing* to be believed?

A. Surely it is: for, unless one believe that Christ is offered to him as a Saviour, he will never receive and rest upon him for salvation, Rom. x. 14.

Q. 37. Who offers Christ to us in the gospel?

A. God, essentially considered in the person of the Father, makes the *original* or *authentic* gospel offer of him,

John vi. 32.—*My Father GIVETH you the true bread from heaven.*

Q. 38. In what form or *tenor* did this *authentic offer* run?

A. In the form of a *deed of gift*, or grant, wherein he makes over his Son Jesus Christ, unto mankind lost, that whosoever of them all shall receive this gift, shall not perish, but have eternal life.

Q. 39. In what text of scripture (amongst others) is this grant, or authentic gospel offer, contained?

A. It is expressed in so many words, John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*

Q. 40. Who are they that offer Christ to sinners in subordination to God?

A. Ministers of the gospel, who have a commission from him so to do, 2 Cor. v. 19, 20.

Q. 41. What is the *ministerial offer*?

A. It is the publishing or proclaiming of *Heaven's gift*, or grant, to sinners of mankind, *without exception*, as the foundation of their faith, or warrant to believe, 1 John v. 11.

Q. 42. What would be the consequence, if there were any *exception*, in the authentic gospel offer?

A. The consequence would be, that no ministerial offer of Christ could be made to the party excepted, more than to the fallen angels.

Q. 43. Doth the *universality* of Heaven's grant, and of the ministerial offer founded thereon, infer an universal redemption as to *purchase*?

A. By no means; it only infers an *universal warrant to believe*.

Q. 44. How do you prove that it infers an *universal warrant to believe*?

A. From this, that if there were not such a gift and grant of Christ as warranted *all* to receive him, the unbelieving world could not be condemned for rejecting him, as we find they are, John iii. 18. *He that believeth not, is condemned already.*

Q. 45. Is there any analogy, or proportion betwixt our *receiving and resting* on Christ, and the *offer* that is made of him in the gospel?

A. Yes: we receive and rest upon him [As] he is offered therein, 1 Cor. xv. 11.—*So we preach, and so ye believed.*

Q. 46. *How* is he offered in the gospel?

A. He is offered *freely, wholly, and particularly.*

Q. 47. How do you prove, that he is offered, and should be received freely?

A. From Isa. lv. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money, and without price, Rev. xxii. 17. Whosoever will, let him take the water of life freely.*

Q. 48. Why is Christ to be received freely?

A. Because God, out of his sovereign and matchless love, makes a free gift of him to mankind sinners, John iii. 16. as being infinitely above all price, Job xxviii. 12—24.

Q. 49. What are these things, which the proud and legal hearts of sinners bring as a price for Christ, who is absolutely inestimable?

A. Their duties, their good qualifications, their honest aims, their sincere endeavours, and the like.

Q. 50. Why do they presume to bring such things as these?

A. Because they know not that they are *wretched, and miserable, and poor, and blind, and naked*, Rev. iii. 17.

Q. 51. What is it to receive Christ wholly?

A. It is to receive him in his person, as vested with all his relative offices, of prophet, priest, and king.

Q. 52. Why must he be received wholly?

A. Because there is nothing of Christ we can possibly want: standing in absolute need of him, as a prophet, for instruction; as a priest, for righteousness; and as a king, for sanctification, 1 Cor. i. 30.

Q. 53. What is it for a person to receive Christ particularly?

A. It is to be verily persuaded that Christ is his, upon the grant and offer of him, in the word, to him in particular, John vii. 37. and ix. 36.

Q. 54. Is it not sufficient that a man believe, that the grant and offer of Christ is to sinners of mankind in general?

A. No: there can be no benefit by a belief of the general offer, without a particular application, or appropriation thereof to the person himself, 1 Tim. i. 15.

Q. 55. How is this illustrated by an example?

A. It is commonly illustrated thus: If a king makes a proclamation of pardon and indemnity to all the rebels within his kingdom; it is plain, that every individual rebel must either believe the pardon of his own crime of rebellion in particular, or else reject the king's proclamation

of grace, and continue in his rebellious practices: there is no midst.

Q. 56. Is not believing, that an indemnity is offered to rebels *in general*, a midst betwixt the two?

A. No: because loyal subjects, who need no pardon, may believe that a general indemnity is offered to rebels; and this even rebels themselves may believe, who yet may reject the benefit of that indemnity, and continue in their rebellion, John v. 40.

Q. 57. Is a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come to him, all that is necessary to justifying faith?

A. No: because there being no appropriation, or particular application in this persuasion, it can be no more than such a faith as devils and reprobates may have; or such as Papists and Arminians may subscribe unto, in a consistency with their other errors und heresies.

Q. 58. What is that appropriating persuasion, in the nature of faith, which is necessary to answer the call and offer of the gospel?

A. It is not a persuasion that Christ is mine in possession, or that I am already in a state of grace; but a persuasion that Christ is mine in the gift of God, and offer of the gospel, Zech. xiii. 9.—*I will say, It is my people; and they shall say, The Lord is my God*; and therefore I appropriate to myself the *common salvation*, Acts xv. 11.; or what did lie before me in common, in the gospel offer, I take home to my own soul in particular, Gal. ii. 20.—*Who loved me, and gave himself for me*; believing that I shall have life and salvation by Christ; and that whatever he did, for the redemption of sinners, he did it for me.

Q. 59. Why is an appropriating persuasion (or, a man's being persuaded that Christ is his in particular) necessary to the nature of saving and justifying faith?

A. Because nothing can relieve the sinner from the curse of the law, accusing and condemning him in particular, but faith's application of an offered Saviour, as made a curse for him in particular, to deliver him from that law curse, Gal. iii. 10, 13.

Q. 60. How do you prove, that a particular application of Christ is the effectual relief from the curse of the law, denounced against the sinner in particular?

A. From this, that the free gift is as full unto justifica-

tion, as the offence, through the law, was unto condemnation; for, "as by the offence of one, judgement came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life, Rom. v. 18.

Q. 61. Since an appropriating persuasion is necessary to the nature of faith, whether has every one that has true faith, always an assurance of his being in a gracious state?

A. No; for though a believer be persuaded that Christ is his in the promise and offer of the gospel; yet, through the prevalency of remaining corruption, he may frequently doubt of his being in a state of grace, or of his present title to eternal life, Isa. xlix. 14.

Q. 62. Is doubting then in the nature of faith, because it is incident to the believer?

A. Doubting can no more be said to be in the nature of faith, because, through the prevalence of unbelief and corruption, it sometimes takes place in the believer, than darkness can be said to be in the nature of the sun, because it is sometimes eclipsed; for faith and doubting are, in their own nature, opposite, Matth. xvi. 21.—"If ye have faith, and doubt not."

Q. 63. Have all true believers the same measure of saving faith?

A. No; some are but of little faith, Matth. xiv. 31.; whereas others are "strong in faith, giving glory to God," Rom. iv. 20. Howbeit the lowest measure of true and saving faith is infallibly connected with glory, Matth. xii. 20.

Q. 64. What are the evidences of a strong faith?

A. Trusting to the bare word of a faithful and powerful God, even when the outward course of providence seems to run against the performance of the promise, Rom. iv. 19; a fixed resolution to wait on the Lord, for the promised good which we want, even after seeming repulses and refusals, Matth. xv. 22—29.; and a sedate reposing ourselves on an unchangeable God, under all the vicissitudes of time, Psal. cxii. 7.

Q. 65. How may the weakness of faith be discerned?

A. The more easily a person can suspect the love and favour of God, Isa. xl. 27.; the more impatient under delays of answering requests, chap. xxxviii. 14.; and the more addicted to a life of sense, John xx. 25. the weaker is the faith.

Q. 66. How may the truth and reality of saving faith be known, though it be in the *weakest* and *lowest* degree?

A. If we bear an inward enmity at all sin, because offensive to God, Psal. li. 4.; if we can say, that it is the desire of our souls to love Christ above all things, John xxi. 17.; and to be eternal debtors to free grace, reigning through his righteousness, Rom. v. 20, 21.; then we may warrantably conclude, that our faith, however weak, yet is of a saving nature.

Q. 67. What is true faith opposed to in scripture?

A. It is opposed to a staggering at the promise, Rom. iv. 20.; to wavering, James i. 6.; to doubting, Matth. xxi. 21.; and, in a word, to *unbelief*, Mark ix. 24.

Q. 68. Who are they who will not be charged with the sin of *unbelief*?

A. The Heathen world, who are not privileged with the light of gospel revelation, Rom. x. 14.—“How shall they believe in him of whom they have not heard.”

Q. 69. What is the evil of this sin, in those who are favoured with gospel light?

A. It makes God a liar, 1 John v. 10.; treads “under foot the Son of God;” and doth “despite unto the Spirit of grace,” Heb. x. 29.

Q. 70. What is the proper seat of faith?

A. The HEART: for, *with the heart man believeth unto righteousness*, Rom. x. 10.; though faith be radically in the understanding, yet it operates upon the will, which embraces the object with particular application, Heb. xi. 13.

Q. 71. Is knowledge necessary to saving faith?

A. It is so necessary that there can be no saving faith without it, 1 John iv. 16. “We have known and believed the love that God hath to us.”

Q. 72. What is the difference between the knowledge of faith, and speculative knowledge?

A. The knowledge of faith is humbling, 1 Cor. viii. 2.; transforming, Acts xxvi. 18.; affectionate, 1 John iv. 8.; and progressive, Hos. vi. 3.; whereas common or speculative knowledge, has none of these properties, nor effects.

Q. 73. Wherein consists the harmony or agreeableness betwixt faith, love, and hope?

A. By faith we get a sight of an unseen good, and believe it, Heb. xi. 27.; by love we desire and seek after it,

Isa. xxvi. 6.; and by *hope*, we confidently expect, and patiently wait for it, Rom. viii. 25.

Q. 74. How does faith view and consider its objects?

A. It views them, as certain, suitable, and invisible.

Q. 75. How does it view them as *certain*?

A. Because of the unquestionable veracity of God, who reveals them, John vi. 69. "We believe and are *SURE*, that thou art that Christ the Son of the living God."

Q. 76. Why does it consider them as *suitable*?

A. Because they are exactly adapted to the state and circumstance of the soul, whatever it is, 1 Cor. i. 30. 1 Tim. i. 15.

Q. 77. Why does faith view its objects as *invisible*?

A. Because it acts and goes forth toward them, upon the bare testimony of God; not only without the concurrence of sense and carnal reason, John xx. 29. but oft times over the belly of them, Rom. iv. 18, 19.

Q. 78. Is faith any part of our justifying righteousness?

A. No: we acknowledge no other righteousness, for pardon and acceptance, but the righteousness of Christ alone, Phil. iii. 9.

Q. 79. Why then are we said to be *justified by faith*, Rom. v. 1.

A. Because it is faith which lays hold upon, and receives that righteousness whereby we are justified, Rom. iii. 22.

Q. 80. Is not faith necessary to interest us in Christ, and the benefits of his purchase?

A. Yes: for though the indorsement of the promise to us, gives us a right of *access*, Acts ii. 39.; yet it is faith that gives the right of *possession*, John vi. 47.—"He that believeth on me, *HATH* everlasting life."

QUEST. 87. *What is repentance unto life?*

ANSW. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 1. Why is the repentance, described in the answer, called [*repentance unto life*], Acts xi. 18. ?

A. Because, being a saving grace, it is inseparably connected with salvation, whereof it is a part ; and likewise to distinguish it from the *sorrow of the world*, which *worketh death*, 2 Cor. vii. 10.

Q. 2. What is meant by the sorrow of the world, working death ?

A. The meaning is : that the legal sorrow, or horror of conscience, which the men of the world may have, from a dread of God, as a vindictive judge, ready to pour out the vials of his wrath and vengeance upon them, without any uptaking of his mercy through Christ, is nothing else but the beginning of eternal death, and inconceivable misery ; as was the case with Cain, Judas, and others.

Q. 3. Whether is repentance a *transient action*, or an *abiding principle* ?

A. It is an *abiding principle*, continually disposing the person to mourn for sin, and to turn from it all the days of his life, Isa. xxxviii. 14, 15.

Q. 4. Is repentance then to be considered as a *thing that is over* with the first days of one's religion ?

A. No : but it is to be viewed as a *permanent grace*, an habitual frame of soul, inclining those who are privileged with it, to mourn daily for sin, till " God shall wipe away all tears from their eyes," in heaven, Rev. xxi. 4.

Q. 5. Who is the *proper subject* of repentance ?

A. None but a [*sinner*] can be the subject capable of it : for *just*, or righteous persons, *need no repentance*, Luke xv. 7.

Q. 6. By *whom* is it wrought in the heart of a sinner ?

A. " By the Spirit of God, Zech. xii. 10." †

Q. 7. What is the *instrument*, or means, whereby the Spirit works this grace ?

A. " The word of God, Acts xi. 18, 20, 21." †

Q. 8. What is the instrumentality of the word, in the hand of the Spirit, for working repentance ?

A. In the word there is a display of the holiness of the divine nature and law, to which we ought to be conformable, Lev. xix. 2. ; the word also discovers the necessity of union with Christ, and the imputation of his righteousness, as the foundation of true holiness, 1 Cor. i. 30. ; together

† *Larger Catechism*, Q. 76.

† *Ibid.*

with the inevitable ruin of all who go on in their trespasses, Psal. lxxviii. 21. and all these powerfully set home, by the Spirit, upon the conscience of the sinner, whereupon he is *instructed, and smites upon his thigh*, Jer. xxxi. 19.

Q. 9. What is meant by the sinner's *smiting upon his thigh*?

A. It imports [*a true sense of sin*]; because a real inward concern upon the mind, is usually manifested by that outward motion of the body, namely, a smiting upon the thigh.

Q. 10. Wherein consists a *true sense of sin*?

A. In a 'sight and sense, not only of the danger, but 'also of the filthiness and odiousness of sin, Ezek. xxxvi. 31.* as contrary to the holiness of God, and consequently, as highly offensive unto him, Psal. li. 4.

Q. 11. How is a true sense of sin *begotten* in the soul?

A. By faith, or an [*apprehension of the mercy of God in Christ*].

Q. 12. May there not be a sense of sin, without this *apprehension of the mercy of God in Christ*?

A. Yes: but not a [*true*] sense; there may be a sense of sin as *hurtful* to the person, Gen. iv. 13.; but not as *hateful* to God, Hab. i. 13.

Q. 13. Why is the mercy of God said to be apprehended [*in Christ*]??

A. Because though God be essentially merciful, yet his mercy can have no egress towards any sinner of mankind in a consistency with the honour of his justice and holiness, but through the obedience and satisfaction of Christ, Exod. xxxiv. 6, 7.

Q. 14. What is it to APPREHEND the mercy of God in Christ?

A. It is the same with *faith* or *believing*; it being by faith only that we can lay hold upon his mercy, Ps. xlii. 5.

Q. 15. Is it from faith then that repentance flows, as the proper source of it?

A. Yes: for though faith and repentance are graces given together, and at once, in respect of *time*; yet, in the *order of nature*, the acting of faith goes before the exercise of repentance, Zech. xii. 10.

Q. 16. How doth it appear, from scripture, that faith goes before repentance, in the order of nature?

A. The scriptures set forth the blessed object of faith, and the promises of rich grace, as powerful motives and

* *Larger Catechism, Quest. 76.*

inducements to repentance, Jer. iii. 14. Joel ii. 13.; whereby it is evident, that it must be by a believing application of this glorious object, brought nigh in the promise, that a sinner is enabled to the lively exercise of true repentance, Acts xi. 21.—*And a great number believed, and turned unto the Lord.*

Q. 17. How may the *precedency* of faith be evinced from the nature of repentance itself?

A. Repentance is turning from sin unto God: but there can be no turning to God, but through Christ, John xiv. 6.; and no coming to Christ, but by faith, chap. vi. 35.

Q. 18. Is not repentance placed before faith in scripture, Mark i. 15. *Repent ye, and believe the gospel?*

A. The reason is, repentance being the *end*, and faith the *mean* to that end; though the end be first in one's *intention*, yet the means are first in *practice*. Thus, in the text quoted, Christ commands sinners to repent; but then, in order to their repenting, he commands them to believe the gospel, as the only way thereunto.

Q. 19. How are we sure, that where repentance is named before faith in scripture, it is to be understood of repentance *as the end*, and of faith as the *only way* and *mean* thereunto?

A. From Acts xx. 21. *Testifying—repentance toward God, and faith toward our Lord Jesus Christ*: where it is obvious, that if *faith toward our Lord Jesus Christ* is not the *mean* of *repentance toward God*, that fundamental truth would be destroyed, that *Christ is the only way to the Father*, as he himself affirms, John xiv. 6. *No man cometh unto the Father but by me.*

Q. 20. Is repentance to be separated from faith?

A. No: though these graces are to be distinguished, yet they are never to be separated from one another, being conjoined in the same promise, Zech. xii. 10.—*They shall look on me whom they have pierced, and they shall mourn for him.*

Q. 21. What is the evil of maintaining, that none but *true penitents* have a warrant to embrace Christ by faith?

A. It sets sinners upon spinning repentance out of their own bowels, that they may fetch it with them, as a price in their hand to Christ, instead of coming to him by faith, to obtain it from him, as his gift, Acts v. 31.

Q. 22. What are the constituent parts, or ingredients, of true repentance, as flowing from faith?

A. *Grief and hatred of sin ; turning from it unto God ; with full purpose of and endeavour after new obedience*].

Q. 23. What is that [*grief*] which is an ingredient of true repentance ?

A. It is a real, inward, and abiding sorrow for sin, as offensive and dishonouring to a gracious God, Job xl. 4, 5.

Q. 24. What is that [*hatred*] of sin, which accompanies true repentance ?

A. It is not only a loathing and abhorring of our sin, but of ourselves, on account of it, Isa. vi. 5.

Q. 25. What are the qualities of this hatred ?

A. It is universal against all sin, Psal. cxix. 104. ; and irreconcilable to any known sin, Psal. ci. 3.

Q. 26. What is the formal nature of evangelical repentance, or that which properly completes it ?

A. It is when a sinner doth, with grief and hatred of his sin, [*turn from it unto God*].

Q. 27. What is the term from which the sinner turns in repentance ?

A. He turns from sin ; in regard a continuance in the practice of sin is inconsistent with repentance, Ezek. xiv. 6. *Repent and turn—from your idols, and turn away your faces from all your abominations.*

Q. 28. How can penitents be said to turn from sin, when it remains in them, and they are daily offending while in this life ?

A. Though they cannot shake themselves loose of the being and remains of sin, yet they turn from it, not only in their life and conversation, but likewise in their heart and affection.

Q. 29. How do they evidence that they turn from it in their life and conversation ?

A. By resisting the outbreakings of sin, and all temptations thereunto, Psal. xviii. 23. ; by watching against all occasions of it, Prov. iv. 14, 15. ; and endeavouring to *have always a conscience void of offence toward God, and toward men*, Acts xxiv. 16.

Q. 30. How do they manifest their turning from sin in heart and affection ?

A. In as much as though sin cleaves to them, they do not cleave to it, as formerly, but hate and loathe it, Psalm cxix. 104, 113.

Q. 31. What is the term to which the sinner turns in repentance?

A. He turns [*unto God*], Hof. vi. 1. *Come and let us return unto the Lord.*

Q. 32. Do not many turn from one sin to another, and never to God?

A. Yes: *They return, but not to the Most High*, Hof. vii. 16.

Q. 33. What is the true cause of the sinner's turning to God?

A. It is his being turned unto God first, Jer. xxxi. 19. *Surely, after that I was turned, I repented.*

Q. 34. How is the sinner turned unto God first?

A. By the Spirit's working faith in him, whereby he receives and rests on Christ for salvation, whereof remission of sin, and repentance, are a part, Acts v. 31.

Q. 35. Wherein doth the sinner's turning to God consist?

A. It consists in his turning to the loving of God, as his Lord and Master, Isa. xxvi. 13.; and to his duty to him as such, Acts ix. 6.

Q. 36. How doth the returning sinner express his love to God, as his Lord and Master?

A. By a voluntary choice of him as his only Lord, Hof. ii. 7.; and by looking upon his service as the greatest freedom and happiness, Psalm lxxxiv. 4.

Q. 37. How doth he testify his returning to his duty to God, as his Lord and Master?

A. By a [*full purpose of and endeavour after new obedience*].

Q. 38. What is the nature of this [*purpose*] of duty to God, which the true penitent enters into?

A. It is a purpose or resolution to return to the practice of every known duty, Psalm cxix. 106. and to spirituality therein, Philip. iii. 3.

Q. 39. Why called a [FULL] purpose?

A. Because it is not only a resolution of what a person will do hereafter, but a resolution which is immediately put in execution without delay, Psal. cxix. 60. *I made haste, and delayed not to keep thy commandments*; like the prodigal, who says, *I will arise, and go to my father*; and immediately he arose and went, Luke xv. 18, 20.

Q. 40. What is the inseparable concomitant of this full purpose in all true penitents?

A. An [*endeavour after new obedience*].

Q. 41. Why is a full purpose of new obedience connected with an endeavour after it?

A. Because purposes, without endeavours, are but like blossoms without fruit, which can never prove one to be a true penitent, Matth. xxi. 30.

Q. 42. Why called an [*endeavour*] after new obedience?

A. Because, though the penitent is sensible he cannot perform this kind of obedience in his own strength, yet he aims at it, and at no less than perfection therein, Phil. iii. 14. *I press towards the mark for the prize of the high calling of God in Christ Jesus.*

Q. 43. Why is the obedience which the true penitent purposes and endeavours after, called [*new obedience*]?

A. Because it is such an obedience as flows from a new principle, is influenced by new motives, performed in a new manner, and is aimed at a new end.

Q. 44. What is the new principle from which this obedience flows?

A. A principle of faith, Rom. xiv. 23. and a principle of love, John xiv. 15.

Q. 45. What are the new motives whereby this new obedience is influenced?

A. The grace of God, Tit. ii. 11, 12. and the love of Christ, 2 Cor. v. 14, 15.

Q. 46. What are the motives whereby men, in a natural state, are influenced to duties?

A. The dictates of a natural conscience, Rom. ii. 15.; their own interest and reputation, Matth. vi. 5.; a mercenary hope of heaven, Micah vi. 6, 7.; or a slavish fear of hell, Isa. xxxiii. 14.

Q. 47. What is the new manner in which new obedience is performed?

A. It is performed in the strength of Christ, Phil. iv. 13.; or in a dependence on the furniture secured in the promise, 2 Cor. xii. 9.; it is done with delight, Isa. lxiv. 5.; and with the whole heart, Psal. cxix. 69.

Q. 48. What is the new end at which it aims?

A. The glory of God is the ultimate end thereof, 1 Cor. x. 31.

Q. 49. What is the difference betwixt legal and gospel repentance?

A. Legal repentance flows from a dread of God's wrath, Matth. xxvii. 3, 5, 6. ? but gospel repentance from the faith of his mercy, Psalm cxxx. 4.; in legal repentance,

the sinner is taken up mostly with the fatal consequences of sin, Isa. lxix. 9—12.; in gospel repentance, he is chiefly affected with the evil nature of it, as contrary to the holy nature and law of God, Luke xv. 21.

Q. 50. What are the motives that should engage us to repentance?

A. The command of God, Acts xvii. 30.; the sufferings of Christ, Zech. xii. 10.; and the certain danger of impenitency, Luke xiii. 5.

Q. 51. What are the evidences of true repentance?

A. The very same that are mentioned by the apostle, 2 Cor. vii. 11. *For, behold, the self same thing that we sorrowed after a godly sort, what carefulness is wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!*

Q. 52. What is that *carefulness* which is a mark of the true penitent?

A. It is carefulness about the *one thing needful*, that good part which shall not be taken away, Luke x. 42.

Q. 53. Upon what ground will the true penitent clear himself?

A. Only upon the ground of the surety righteousness imputed unto him, Isa. xlv. 24.

Q. 54. What is the principle object of his *indignation*?

A. It is sin, as striking immediately against God, Psal. li. 4. compared with Psal. cxix. 104.

Q. 55. What is that fear which is an evidence of true repentance?

A. It is a filial and reverential fear of God, or a standing in awe to offend him, Gen. xxxix. 9.

Q. 56. What is that *vehement desire*, which a true penitent is privileged with?

A. It is an earnest and ardent desire after conformity to God, and fellowship with him, Psal. xxvii. 4.

Q. 57. What kind of zeal is it, that is evidential of gospel repentance?

A. It is zeal for the glory of God, and the interest of Christ in the world, Psal. cxxxvii. 5, 6.

Q. 58. What is that revenge, which is competent to a true penitent?

A. It is such a revenge against sin, as aims at the utter ruin and extirpation thereof, Rom. vii. 24.

Q. 59. In what respects is repentance necessary?

A. It is necessary in respect of the command of God, Acts xvii. 30. ; and as evidential of the reality of faith, whereof it is the native fruit and effect, Zech. xii. 10.

Q. 60. May not this duty be delayed or put off for a while?

A. No ; because of the uncertainty of time, Luke xii. 19, 20. and the continuance of the Spirit's striving, Gen. vi. 3.

Q. 61. When should the Lord's people apply to him, for the exercise of this grace of repentance, in a more special and particular manner?

A. After great falls, 2 Sam. xii. 13. ; when under sore trials, or deep affliction, 2 Sam. xv. 26, 30. ; and when they are to ask of God some singular favour or mercy, Dan. ix. 8. compared with verse 18, 19.

Q. 62. By what means may the lively exercise of repentance be attained?

A. By looking on it as in the gift of Christ, Acts v. 31. and by viewing our sins as laid on him, who was pierced for them, Zech. xii. 10. ; together with searching and trying our ways, Lam. iii. 40.

QUEST. 88. *What are the outward means whereby Christ communiceth to us the benefits of redemption?*

ANSW. The outward and ordinary means whereby Christ communiceth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 1. What do you understand by [*the benefits of redemption*]?

A. All the blessings of Christ's purchase, which may be summed up in grace here, and glory hereafter, Ps. lxxxiv. 11.

Q. 2. Who [*communiceth*] these benefits or blessings to us?

A. [CHRIST] himself, who has them wholly at his dis-

posaf, Luke xxii. 29. *I appoint [or dispoſe] unto you a kingdom.*

Q. 3. How comes Chriſt to have the diſpoſal of them wholly in his hands ?

A. By his Father's gift, John iii. 35. *The Father loveth the Son, and hath GIVEN all things into his hand ; and by his own purchaſe of them ; hence called a purchaſed poſſeſſion,* Eph. i. 14.

Q. 4. What is it for Chriſt to communicate the benefits of redemption ?

A. It is not to give away the property of them from himſelf, but to make us ſharers with him in them all : that is, to make us *heirs of God, and joint heirs with Chriſt,* Rom. viii. 17.

Q. 5. Whether doth Chriſt communicate them in a mediate or immediate way ?

A. In a mediate way, through the intervention of ordinances, Eph. iv. 11—14.

Q. 6. What are the ordinances whereby Chriſt communicateth to us the benefits of redemption ?

A. They are “ prayer and thankſgiving, in the name of Chriſt ; the reading, preaching, and hearing of the word ; the adminiſtration, and receiving the ſacraments ; church government and diſcipline ; the miniſtry and maintenance thereof ; religious faſting ; ſwearing by the name of God ; and vowing unto him.”†

Q. 7. Why are theſe called [HIS] ordinances ?

A. Becauſe they are all of them inſtituted and preſcribed by him in his word, as the alone King and Head of his church, to be obſerved therein, unto the end of the world, Matth. xxviii. 20.

Q. 8. Have we any reaſon to expect, that the benefits of redemption will be communicated by ordinances of man's invention and appointment ?

A. No; for all ſuch ordinances, having no higher ſanction than the commandments of men, are declared to be IN VAIN, Mat. xv. 9.; they are condemned as *will-worſhip*, Col. ii. 13.; and the obſervers of them ſeverely threatened, Mic. vi. 16.

Q. 9. Why is it ſaid, [*eſpecially the word, ſacraments, and prayer*] ?

A. Becauſe, though the other ordinances above men-

† *Larger Catechiſm, Q. 108. See them all explained, on the duties required in the ſecond commandment.*

tioned are not to be excluded, as being all of them useful in their own place; yet *the word, sacraments, and prayer*, are the *chief or principal* outward means for communicating the benefits of redemption, Acts ii. 42.

Q. 10. What is the special usefulness of the [*word*] for communicating the benefits of redemption?

A. In the word these benefits are exhibited and offered to sinners of mankind, as the ground of their faith, that *believing*, they may be possessed of them all, John xx. 31.

Q. 11. What is the special usefulness of the [*sacraments*] for communicating these benefits?

A. The sacraments represent to our *senses*, 1 Cor. x. 16. what the word doth to our *faith*, and are designed for the confirmation thereof, Rom. iv. 11.

Q. 12. What is the special usefulness of [*prayer*] for the above purpose?

A. The prayer of faith *fetches home to the soul*, all the good that is wrapped up, both in the word and in the sacraments, Mark xi. 24.—“What things soever you desire when ye pray, believing that ye receive them, ye shall have them.”

Q. 13. Why are the word, sacraments, and prayer, called [*means*] whereby Christ communicateth to us the benefits of redemption?

A. Because he is pleased to begin and carry on the work of grace in the soul, by and under these ordinances, Acts ii. 41, 42.

Q. 14. Why called the [*outward*] means?

A. To distinguish them from *faith, repentance*, and other *inward* means; and particularly to distinguish them from the inward and powerful influences of the Holy Spirit, which are necessary to accompany the outward means in order to salvation, Zech. iv. 6.

Q. 15. Why called [*ordinary*] means?

A. Because they are the stated and ordinary way and method, whereby Christ communicates the benefits of redemption to sinners of mankind, Rom. x. 14—18. Ezek. xxxvii. 28.

Q. 16. Are there any *extraordinary* means, without the word, whereby Christ communicateth the benefits of redemption to adult persons?

A. No: for whatever *providences* God may make use of,

when he is beginning or carrying on his work of grace in the soul, Acts ix. 3—7. ; yet these dispensations are always to be considered in a subserviency to the word, chap. xvi. 25—33. or as *occasions* of the Spirit's working in concurrence therewith, 2 Pet. i. 18, 19.

Q. 17. Are the ordinances, *of themselves*, effectual for communicating the benefits of redemption?

A. No : they are [*made effectual*], Rom. i. 16.

Q. 18. To *whom* are they made effectual?

A. To the [*elect*] only, Acts xiii. 48.

Q. 19. For what *end* are they made effectual to the elect?

A. For [*salvation*], Heb. x. 39.

Q. 20. What is meant by *salvation*?

A. Not only a begun deliverance from all sin and misery, and a begun possession of all happiness and blessedness in this life, John iii. 15. ; but likewise a total freedom from the one, and a full and uninterrupted enjoyment of the other, in the life to come, Rev. xxi. 4.

Q. 21. If the ordinances are made effectual to the elect only for salvation, why have *others* in the visible church the benefit of them?

A. To shew the infinite intrinsic sufficiency of the satisfaction of Christ, 1 John iv. 14. ; and, at the same time, to render those who slight such valuable privileges the more inexcusable, John xv. 22.

Q. 22. What may we *learn* from Christ's instituting his ordinances to be the outward and ordinary means of salvation?

A. We may from thence learn the difference betwixt the church *militant*, which sees but *through a glass darkly*, and the church *triumphant*, which sees *face to face*, 1 Cor. xiii. 12.

QUEST. 89. *How is the word made effectual to salvation?*

ANSW. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual mean of convincing and converting sinners, and of building them up, in holiness and comfort, through faith, unto salvation.

Q. 1. What is meant by [*the word*] in this answer?

A. The whole of divine revelation, contained in the scriptures of the Old and New Testament.

Q. 2. What hath God appointed with reference to his word, that it may be effectual to salvation?

A. He hath appointed [*the reading*], John v. 39.; but especially *the preaching thereof*, 2 Tim. iv. 2.

Q. 3. Is the word of God to be read by all?

A. "Although all are not permitted to read the word publicly to the congregation, Deut. xxxi. 9, 11. yet all sorts of people are bound to read it apart by themselves, chap. xvii. 19. and with their families, chap. vi. 7."†

Q. 4. What is the meaning of these words in our *Larger Catechism*, 'all are not permitted to read the word publicly to the congregation?'

A. The meaning is not, as if there were an order of men appointed by Christ, to be READERS in the church, distinct from ministers; but only, that none ought to read publicly to the congregation, except those whose office it is, not only to read the word of God, but to explain to the edification of others, Neh. viii. 8. *So they read in the book, in the law of God distinctly, and gave the SENSE, and caused them (namely, the people) to understand the reading.*

Q. 5. Why is the reading of the scriptures apart by ourselves necessary for every one?

A. Because the scriptures are a sword for defence, Eph. vi. 17.; a lamp for direction, Psal. cxix. 105.; and food for nourishment, Jer. xv. 16.; in all which respects they are necessary for every Christian travelling Zion-ward, 2 Tim. iii. 16, 17.

Q. 6. May not the reading of the scriptures in our families supersede the reading of them by ourselves?

A. No: the doing of the one ought by no means to juggle out the other.

Q. 7. What is essentially requisite in order to capacitate the unlearned to read the scriptures?

A. That they be "translated out of the original into vulgar languages, 1 Cor. xiv. 11."‡

Q. 8. How is the word of God to be read?

A. "The holy scriptures are to be read with a high and reverend esteem of them, Neh. viii. 5.; with a firm per-

† *Larger Catechism, Quest. 156.*

‡ *Ibid.*

"suasion that they are the very word of God, 2 Pet. i. 21.;
 "and that he only can enable us to understand them, Luke
 "xxiv. 45."*

Q. 9. Why should we read the scriptures with an *high and reverend esteem of them*?

A. Because they are dictated by the Holy Ghost, and are able to make us wise unto salvation, 2 Tim. iii. 15.

Q. 10. Why should we read them with a *firm persuasion that they are the very word of God*?

A. Because, without this, we can never build our hope on them, as containing the words of eternal life, 1 Theff. ii. 13.

Q. 11. Why should we read them with a persuasion that *God only can enable us to understand them*?

A. Because, without this, we cannot exercise a dependence upon him, for that spiritual and eternal illumination, which is necessary to a saving and experimental knowledge of them, 1 Cor. ii. 10.

Q. 12. "By whom is the word of God to be preached?"

A. "Only by such as are sufficiently gifted, Mal. ii. 7.
 "and also duly approved and called to that office, Rom.
 "x. 15. 1 Tim. iv. 14."†

Q. 13. Who are they that are sufficiently gifted?

A. They are such as are not only of a blameless moral walk, and have a good report of them that are without, 1 Tim. iii. 7.; but likewise such as have a competent stock of human literature, Tit. i. 19.; and are, in the judgement of charity, reputed to be pious and religious men, 2 Tim. i. 5.

Q. 14. What is it to be *duly approved and called to that office*?

A. It is not only to be approved by the presbytery, who have the sole power of trying the ministerial qualifications, and of ordination to that office, 1 Tim. iv. 14.; but likewise to have the call and consent of the people, who are to be under the pastoral inspection and charge, Acts i. 23. and xiv. 23.

Q. 15. "How is the word of God to be preached by those that are called thereunto?"

A. They are to preach sound doctrine diligently, plainly, faithfully, wisely, zealously, and sincerely. ‡

Q. 16. What are we to understand by sound doctrine?

A. The whole system of divine truth, contained in the holy scriptures, or evidently deducible therefrom; particularly whatever has the greatest tendency to depreciate self,

* *Larger Catechism*, Q. 157. † *Ib.* Q. 158. ‡ *Ib.* Q. 159.

and to exalt Christ, who ought to be the main and leading subject of all gospel preaching, 2 Cor. iv. 5.

Q. 17. What is it to preach sound doctrine diligently?

A. It is to be instant "in season, and out of season, 2 Tim. iv. 2.;"* embracing every opportunity of doing good to souls; and watching for them, *as they that must give an account*, Heb. xiii. 17.

Q. 18. What is it to preach plainly?

A. It is to essay it, "not in enticing words, of men's wisdom, but in demonstration of the Spirit, and of power, 1 Cor. ii. 4."†

Q. 19. What is it to preach the word faithfully?

A. It is a "making known the whole counsel of God, (or at least a not shunning to do so), Acts xx. 27."‡

Q. 20. When may ministers be said to preach wisely?

A. When in studying, or preaching, they are wholly taken up in "applying themselves to the necessities and capacities of the hearers, Luke xii. 42. 1 Cor. iii. 2."§

Q. 21. When do they preach the word zealously?

A. When they do it "with fervent love to God, and the souls of his people, 2 Cor. v. 14. and xii. 15."¶

Q. 22. How is the word preached sincerely?

A. When there is an "aiming at God's glory," and his people's "conversion, edification, and salvation, 1 Thess. ii. 4. 1 Cor. ix. 22. 1 Tim. iv. 16."||

Q. 23. Who is it that makes the reading and preaching of the word effectual to salvation?

A. (THE SPIRIT OF GOD), 1 Cor. ii. 11. *The things of God knoweth no man, but the SPIRIT of God.*

Q. 24. How doth he make them effectual?

A. By accompanying them with his divine power upon the soul, Rom. i. 16.

Q. 25. What is it that the Spirit of God makes the reading and preaching of the word an effectual means of?

A. He makes them an effectual means [of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation].

Q. 26. Whether doth the Spirit make more frequent and ordinary use of the reading, or of the preaching of the word, for these valuable ends?

* Larger Catechism, Q. 159.

† Ibid.

‡ Ibid.

§ Ibid.

¶ Ibid.

|| Ibid.

A. He makes more frequent and ordinary use of the [preaching] of the word; and therefore there is an [ESPECIALLY] prefixed to it in the answer.

Q. 27. How do you prove, that the preaching of the word is honoured as the most ordinary mean?

A. From exprefs scripture testimony to this purpose, Acts iv. 4. *Many of them which heard the word believed*, ch. xi. 20, 21. *And some of them spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.**

Q. 28. May not people be more edified in reading good sermons at home, than in hearing from the pulpit, such as are not, perhaps, so well digested?

A. If they are in health, and not necessarily detained from the public ordinances, they have no ground to expect any real and saving benefits to their souls in the neglect of hearing the word preached: because it pleases God, by the foolishness of preaching to save them that believe, 1 Cor. i. 21. And faith cometh by HEARING, Rom. x. 17.

Q. 29. What use doth the Spirit make of the reading, but especially of the preaching of the word, with reference to [sinners] in a natural state?

A. He makes use thereof as an effectual means of [convincing and converting] them, 1 Cor. xiv. 14. Acts xxvi. 18.

Q. 30. What doth the Spirit convince sinners of by the word?

A. Of their sin and misery.†

Q. 31. Whether is it by the word of the law, or the word of the gospel, that the Spirit convinces of sin?

A. It is ordinarily by the word of the law, Rom. iii. 20. — *By the LAW is the knowledge of sin.*

Q. 32. What of sin doth the Spirit convince sinners by the law?

A. Both of the nature and desert of sin.

Q. 33. Wherein consists the nature of sin?

A. In the want of conformity unto, and transgression of the law of God.‡

Q. 34. What is the desert of sin?

A. The wrath and curse of God, both in this life and that which is to come. §

* See Acts ii. 37. vi. 7.

† See PART I. on Effectual Calling.

‡ See PART I. on Sin in general.

§ See above, on the Desert of Sin.

Q. 35. How doth the Spirit convince men effectually, by the word, that they are *sinners*?

A. By convincing them therefrom, that they are *unbelievers*, John xvi. 8. 9. He [the Spirit] will reprove [or convince] the world of sin, because they believe not in me, saith our Lord.

Q. 36. What influence has a conviction of unbelief upon convincing a person, that he is indeed a sinner?

A. Were once a person convinced, that unbelief is a rejecting of the only method of salvation, devised in infinite wisdom, or a treating of God's unspeakable gift, offered in the word, with the utmost contempt, he could not but conclude himself, on account thereof, to be the greatest of sinners, and that he deserves the forest of punishments, Heb. x. 29.

Q. 37. How doth the Spirit make the word an effectual mean of [converting] sinners?

A. By making use of it to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, Acts xxvi. 18.

Q. 38. Do all convictions of sin issue in conversion?

A. Far from it: many may be very deeply convinced of sin by the law, and yet never have a thorough change wrought upon their heart: as in the instances of Cain, Judas, and others.

Q. 39. What is *conversion*?

A. It is the *spiritual motion* of the whole man toward a God in Christ, as the immediate effect of the real and supernatural *change* that is wrought in regeneration, Jer. iii. 21.

Q. 40. Is there any difference between conversion and regeneration?

A. They are as inseparably conjoined, as the effect is to its cause. Regeneration, or the formation of the new creature (wherein we are wholly passive), is the *cause*; and conversion, or the motion of the soul to God, is the *effect*, which infallibly follows thereupon, Hos. vi. 2.

Q. 41. Cannot man be the author of his own conversion?

A. No: he can neither *prepare* himself for it, nor co-operate with God therein.

Q. 42. Why can he not *prepare himself* for it?

A. Because the *carnal mind is enmity against God*, ay and until regenerating grace take place in the soul, Rom. viii. 7, 8.

Q. 43. Why cannot man co-operate with God in this work?

A. Because there can be no acting, without a principle of action. Regeneration being the infusing of spiritual life into the soul, it is impossible the creature can co-operate or concur with God therein, any more than Lazarus in the *grave* could concur in his own resurrection, till the powerful voice of Christ infused life and strength in him.

Q. 44. What would be the consequence if man could co-operate with God in regeneration?

A. The consequence would be, that God would not be so much the author of *grace*, as he is of *nature*; nor have such a revenue of glory from the one, as from the other.

Q. 45. How are regeneration and conversion denominated in scripture, to prove that God only can be the author of them?

A. They are called a *creation*, Eph. ii. 10. and a *resurrection*, chap. v. 14.

Q. 46. Why called a *creation*?

A. Because there is nothing in the heart of man, out of which the new creature can be formed; *Every imagination of the thoughts of his heart*, being only evil continually, Gen. vi. 5.

Q. 47. Why called a *resurrection*?

A. Because it is God only "who quickeneth the dead, and calleth the things which be not, as though they were, Rom. iv. 17.

Q. 48. What influence has the word upon the conversion of sinners?

A. It has no physical or natural influence of itself, but only as it is an *instituted mean*, in the hand of the Spirit of God to that end, John vi. 63.

Q. 49. What is the *efficacy* of the word, in the work of conversion, compared unto in scripture?

A. It is compared to a *fire*, to a *hammer*, Jer. xxiii. 29.; to *rain*, Deut. xxxii. 2.; and to *light*, Psal. cxix. 105.

Q. 50. Why compared to *fire*?

A. Because as fire purifies the metal, separating the dross, so the word, in the hand of the Spirit, purifies the heart, purging away the dross of sin and corruption that is there, Isa. iv. 4.

Q. 51. Why compared to a *hammer*?

A. In regard, that as a hammer *breaketh the rock in pieces*,

(Jer. xxiii. 29.) and thereby fits it for the building ; so the Spirit of God, by the word, breaks the hard heart of man, and fits it for being built on the foundation God has laid in Zion, Prov. xvi. 1.

Q. 52. Why compared to *rain* ?

A. Because as the rain falls irresistably, so there is no withstanding the efficacy of the word in the hand of the Spirit, Isa. lv. 11.

Q. 53. Why compared to *light* ?

A. Because as light discovers things that were indiscernible in the dark ; so the Spirit, by the word, discovers the latent wickedness of the heart, 1 Cor. xiv. 25. and the matchless glory and excellency of Christ, as IMMANUEL, *God with us*, John xvi. 14.

Q. 54. What use doth the Spirit make of the reading, but especially the preaching of the word, with reference to SAINTS, who are brought into a state of grace ?

A. He makes use thereof as an effectual means [*of building them up in holiness and comfort, through faith, unto salvation*], Acts xx. 32. Rom. xv. 4.

Q. 55. Is [*holiness*] necessary in order to our justification before God ?

A. It is necessary in the *justified*, but not in order to their justification ; because this would found their justification upon *works*, contrary to Rom. iii. 20. " By the deeds of the law shall no flesh be justified in his sight." †

Q. 56. Is it necessary as the ground of our title to heaven ?

A. It is necessary to *clear* our title ; but our title itself can be founded only in our union with Christ, and the imputation of his righteousness, 1 Cor. iii. 22, 23.—" All are your's, and ye are Christ's : " compared with Rom. viii. 30.—" Whom he justified, them he also glorified."

Q. 57. Why are the saints said to be *built up* in holiness ?

A. Because the work of sanctification, like a *building*, is gradually carried on towards perfection at death, Prov. iv. 18.

Q. 58. How doth the Spirit make the reading and preaching of the word, an effectual mean of building up the saints in *holiness* ?

A. By giving them, in the glass of the word, such clear

† See PART I. on Sanctification, *Quest.* 45.

and repeated discoveries of the glory of Christ, as thereby they are more and more transformed into the same image with him, 2 Cor. iii. 18.

Q. 59. How doth he, by means of these ordinances, build them up in [*comfort*]?

A. By conveying with power unto their souls, the great and precious promises, which contain all the grounds of real and lasting comfort, Gal. iii. 29. and iv. 28.

Q. 60. Through what *instrument* is it, that the Spirit makes these means effectual, for building up the saints in holiness and comfort?

A. It is [*through faith*], 1 Theff. ii. 13.

Q. 61. What instrumentality has faith, in the hand of the Spirit, for building up the saints in holiness and comfort?

A. It *rests* upon God's *faithful word*, for the promoting of both, Psal. cxxxviii. 8. "The Lord will perfect that which concerneth me."

Q. 62. Unto what *end* does the Spirit, by means of the word, build them up in holiness, and comfort, through faith?

A. It is *unto* their complete and eternal [*salvation*], Rom. i. 16.

Q. 63. What may we *learn* from the Spirit's making the means effectual to salvation?

A. That as no special blessing can be expected from God, in the wilful neglect of the ordinances, Prov. xxviii. 9. so we may sit all our days under a pure dispensation of the gospel without reaping any spiritual profit, unless divine supernatural agency concur, 1 Cor. iii. 6.

QUEST. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

ANSW. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts, and practise it in our lives.

Q. 1. What hath God enjoined us, in order to our reading and bearing his word in a *right manner*?

A. That we [*attend thereunto* ; [that we [*receive it* ;] and that we [*lay it up in our hearts, and practise it in our lives*].

Q. 2. What is it to [*attend*] unto the reading and hearing of the word ?

A. It is to make the reading and hearing thereof the main business of our life ; to have it mostly at heart, because the word contains “ that good part which shall not be taken away,” Luke x. 42.

Q. 3. How ought we to attend, or set about the reading and hearing of the word ?

A. [*With diligence, preparation, and prayer*].

Q. 4. What do you understand by attending the word [*with diligence*] ?

A. A careful observing and embracing every seasonable opportunity, that may offer in providence, for reading and hearing the same, Prov. viii. 34.

Q. 5. What [*preparation*] should we make for reading and hearing the word ?

A. We should consider that the word has the authority of God stamped upon it, 2 Tim. iii. 16.; that it is himself who speaketh to us therein, Heb. xii. 25.; that it is his ordinance for our salvation, John v. 39. ; and will be the favour either of life or death unto us, 2 Cor. ii. 16.

Q. 6. Why is [*prayer*] requisite for reading and hearing the word in a right manner ?

A. Because as it is God alone, and none else, who can dispose our hearts for the right performance of those religious exercises, so he ought always to be addressed and supplicated for that end, Psal. cxix. 18.

Q. 7. What should we pray for, when setting about the reading and hearing of the word ?

A. That it may be “ the power of God unto our salvation,” Rom. i. 16.; or an effectual means in his hand for convincing, converting, and edifying of our souls, John vi. 63.

Q. 8. What is our immediate duty, when we are actually engaged in reading or hearing the word ?

A. Our immediate duty, in that case, is to [*receive it*].

Q. 9. What is it to *receive* the word ?

A. It is, *with all readiness of mind*, to take it in, as the dictates of the Holy Ghost to our souls, Acts xvii. 11.

Q. 10. Why is the right improvement of the word, in time of reading and hearing thereof, called a *receiving it* ?

A. Because we can reap no real benefit to our souls, by the offer and exhibition of all the blessings that are brought nigh to us therein, unless we receive them as God's free gift to us, John iii. 27.

Q. 11. How are we to *receive* the word, and all the good that is therein?

A. [*With faith and love*].

Q. 12. When is the word received [*with faith*], in time of reading and hearing thereof?

A. When there is an application of it to the soul in particular, in a suitableness to the state and case of the person, and the nature of the word, whether in a way of promise, Lam. iii. 24. or threatening, Psal. cxix. 120.

Q. 13. How may a person *know* if he receives the word *with faith*?

A. By the quickening, Ps. cxix. 50. enlightening, ver. 130. sanctifying, ver. 9. and strengthening effect of it, Dan. x. 19.

Q. 14. What is the native *consequence* of receiving the word with faith?

A. A receiving it also with [*love*]; for *faith worketh by love*, Gal. v. 6.

Q. 15. How may our receiving the word with love be *discerned*?

A. When our affections are drawn out to the blessed truths and objects revealed therein; so as to esteem them better unto us than *thousands of gold and silver*, Psal. cxix. 72. or even than our necessary food, Job xxiii. 12.

Q. 16. What *improvement* ought we to make of the word, *after* reading or hearing of it?

A. We should [*lay it up in our hearts, and practise it in our lives*].

Q. 17. What do you understand by the *heart*, where the word should be laid up?

A. The soul, with all its faculties, Prov. xxiii. 26. The *understanding*, to know the word; the *will*, to comply with it; the *affections*, to love it; and the *memory*, to retain it.

Q. 18. What is implied in *laying up the word in our hearts*?

A. That we account it the most valuable treasure, Psal. cxix. 127.; that we want to keep it with the utmost care, ver. 11.; and that we resolve to use it in all the future exigencies of our souls, ver. 24.

Q. 19. How may we know if the word is really laid up in our hearts?

A. By our delighting to meditate upon it, Ps. cxix. 97.; by the Spirit's bringing it to our remembrance, John xiv. 26.; and by our habitual desire of farther conformity and subjection unto it, Psal. cxix. 5.

Q. 20. For what *end* should we lay up the word in our hearts?

A. That we may [*practise it in our lives*].

Q. 21. What is it to *practise the word in our lives*?

A. It is to have a conversation becoming the gospel, Phil. i. 27.; or to have both the outward and inward man regulated according to the unerring rule of the word, Psal. cxix. 105.

Q. 22. What doth the right manner of reading and bearing the word *teach us*?

A. That the bare outward performance of duty will not be acceptable to God, unless the heart is engaged therein, Isa. xxix. 13.

QUEST. 91. *How do the sacraments become effectual means of salvation?*

ANSW. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 1. What is meant by [*effectual means of salvation*]?

A. Such means as, by the blessing of God, do fully attain the end for which they are appointed, 1 Thess. ii. 13.

Q. 2. What is the meaning of these words in the answer [*not from any virtue in them*]?

A. The meaning is, that the sacraments have not any virtue or efficacy, in themselves, to confer salvation; being only among the outward and ordinary means of grace, which can have no more efficacy of themselves to confer any saving benefit, than the rainbow, of itself, as to prevent a deluge.

Q. 3. Who are they who maintain, that the sacraments have a virtue or power in themselves to confer grace?

A. The Papists, who affirm, that the sacraments of the New Testament, are the true, proper, and immediate causes of grace; and that the efficacy of them flows from the sacramental action of *receiving* the external elements.

Q. 4. How do you prove that the sacraments have not any innate, or intrinsic virtue in themselves, to confer grace or salvation?

A. From this one argument, that if the sacraments had any such virtue, then grace, or salvation, would be infallibly connected with the external use of them; but it is obvious from scripture, that after Simon Magus was baptized, he remained still *in the gall of bitterness, and bond of iniquity*, Acts viii. 13, 23.

Q. 5. Why is it said in the *answer*, that the sacraments become effectual means of salvation, not from any virtue [*in him that doth administer them*]?

A. It is said in opposition to the Papists, who maintain that the efficacy of the sacraments depend upon the *intention* of the *priest*; so that any benefit by them, is conferred, or withheld, according to them, just as the *secret will* of the administrator would have it.

Q. 6. How is this error refuted?

A. If the efficacy of the sacraments depended upon the intention of the administrator, then there could be no *certainty* about the efficacy of them at all; because, no mortal can be absolutely certain about the intention of another; the secrets of the heart being known to God only, Acts i. 24.

Q. 7. From whence, then, have the sacraments their efficacy and virtue?

A. Only from [*the blessing of Christ, and the working of his Spirit*].

Q. 8. What do you understand by [*the blessing of Christ*]?

A. That divine power and life, wherewith he is pleased to accompany the sacraments and other ordinances; and without which they would be utterly ineffectual, Rom. i. 16.

Q. 9. What is [*the working of his Spirit*], which is necessary to make the sacraments effectual means of salvation?

A. Not only the planting of grace in the soul at first, but the drawing of it out into suitable exercise on all sacramental occasions, Zech. iv. 6.

Q. 10. Why is the working of the Spirit necessary to the efficacy of the sacraments?

A. Because we are utterly impotent of ourselves for any thing that is spiritually good, John xv. 5.

Q. 11. In whom are the sacraments [*by the blessing of Christ, and the working of the Spirit*] effectual means of salvation?

A. [*In them that by faith receive them*].

Q. 12. What is it to [*receive*] the sacraments [*by faith*]?

A. It is to apply Christ, and the benefits of his purchase, as represented, and exhibited to us in them, Luke xxii. 19, 20.

Q. 13. What may we learn, from the necessity of Christ's blessing, and of the Spirit's working, in order to the efficacy of the sacraments?

A. It teacheth us, that our whole dependence for the blessing, whether upon ourselves, when we partake of the sacrament of the supper, or upon our children, when we are sponfers for them in baptism, should be only on Christ alone, and the saving influences and operations of his Spirit, held forth in the promise, to accompany his own institutions: and therefore, our partaking of these solemn ordinances, dispensed by some ministers, to the slighting of them as dispensed by others, equally sound and faithful, though perhaps in our esteem, somewhat inferior in outward gifts, says upon the matter, that the efficacy of the sacraments, depends, some how, upon the administrator, and not upon the blessing of Christ alone, quite contrary to the mind of the Spirit of God, 1 Cor. iii. 7. *So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.*

QUEST. 92. *What is a sacrament?*

ANSW. A sacrament is an holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Q. 1. From whence is the word [*sacrament*] derived?

A. It is of a Latin original, being anciently used, by the Romans, to signify their military oath; or that oath which

their soldiers took to be true and faithful to their prince, and that they would not desert his standard.

Q. 2. How is it used by the church?

A. Not only to signify something that is sacred, but likewise a solemn engagement to be the Lord's.

Q. 3. What is the general nature of a sacrament?

A. It is [*an holy ordinance instituted by Christ*].

Q. 4. Why is a sacrament called [*an holy ordinance*]?

A. Because it is appointed not only for holy ends and uses, but likewise for persons federally holy.

Q. 5. Is it necessary that a sacrament be [*instituted by Christ*]?

Q. Yes: it is essentially necessary that it have his express and immediate warrant and institution, otherwise it does not deserve the name, 1 Cor. xi. 23. *For I have received of the Lord, that which also I delivered unto you, &c.*

Q. 6. Why must sacraments be expressly or immediately instituted by Christ?

A. Because he alone is the head of the church; and has sole power and authority to institute sacraments and other ordinances therein, Eph. i. 22, 23.

Q. 7. "What are the parts of a sacrament?"

A. "Two; the one, an outward and sensible sign, used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified, Matth. iii. 11. "1 Pet. iii. 21."†

Q. 8. What are the outward [*signs*] in sacraments?

A. They are the sacramental elements, and the sacramental actions; but chiefly the elements, because it is about these that the sacramental actions are exercised.

Q. 9. Why called [*sensible*] signs?

A. Because they are obvious to the outward senses of seeing, tasting, feeling, &c.

Q. 10. What kind of signs are sensible signs in a sacrament?

A. They are not natural, nor merely speculative, but voluntary and practical signs.

Q. 11. Why are they not natural signs?

A. Because natural signs always signify the self same thing, as smoke is always a sign of fire, and the morning-

light a sign of the approaching sun? whereas the signs in
 a sacrament, never signify what they represent in that holy
 ordinance, but when *sacramentally used*.

Q. 12. Why are they practical, and not merely specula-
 tive signs?

A. Because they are designed not only to represent the
 spiritual grace signified by them; but likewise to seal and
 apply the same.

Q. 13. Why are the signs in a sacrament called voluntary
 signs?

A. Because they depend entirely upon the divine insti-
 tution to make them signs; yet so as there is some analogy
 or resemblance betwixt the sign and the thing signified.

Q. 14. When are sacramental signs *used according to*
Christ's own appointment?

A. When they are dispensed with the words of institu-
 tion annexed unto them, Mat. xxviii. 19. 1 Cor. xi. 23, 24, 25.

Q. 15. What do the words of institution imply or con-
 tain in them?

A. They contain, "together with a precept authorising
 "the use" of them, "a promise of benefit to the worthy
 "receivers, Matth. xxviii. 20."†

Q. 16. What is the inward and spiritual grace signified
 by the sensible signs in a sacrament?

A. [*Christ and the benefits of the new covenant.*]

Q. 17. Why is the covenant of grace called [*the new*
covenant]?

A. Because it is always to remain in its prime and vi-
 gour without the least change or alteration; for that which
 decayeth and waxeth old, is ready to vanish away, Heb.
 viii. 13.

Q. 18. What are the [*benefits*] of the new covenant?

A. They are all the blessings contained in the promises
 thereof, which may be summed up in grace here, and glory
 hereafter, Psal. lxxxiv. 11.

Q. 19. Are Christ, and the benefits of the new covenant,
 separable from one another?

A. No; "for, he that hath the Son, hath life," 1 John v.
 12.; whoever hath Christ, hath all things along with him:
 "all are your's, and ye are Christ's," 1 Cor. iii. 22, 23.

Q. 20. What is the intention and design of sensible signs

† *Confession of Faith, chap. xxvii. § 3.*

in a sacrament, with reference to Christ and the benefits of the new covenant ?

A. The design of them is, that Christ and his benefits may be [represented, sealed, and applied] by them.

Q. 21. Why are Christ and his benefits said to be represented, by the signs in a sacrament ?

A. Because, as sacramental signs are of divine institution, so there is a resemblance or similitude between the signs and the things signified.

Q. 22. Why are Christ and his benefits said to be sealed by these signs ?

A. Because by the sacramental signs, Christ and his benefits are confirmed to the believer, even as a seal is a confirmation of a bond or deed, Rom. iv. 11.

Q. 23. Why said to be applied ?

A. Because, by the right and lawful use of the sacramental signs, Christ and his benefits, are really communicated, conveyed, and made over to the worthy receiver : 1 Cor. xi. 23—"Take, eat ; this is my body, which is broken for you."

Q. 24. To whom do the sacramental signs represent, seal, and apply Christ and his benefits ?

A. Not to all who use them, but to believers only.

Q. 25. Why to believers only ?

A. Because nothing but true faith can discern and apply the spiritual grace, which is represented and exhibited by sensible signs in the sacrament, Gal. iii. 26, 27.

Q. 26. Wherein consists the form of a sacrament ?

A. In "a spiritual relation, or sacramental union, between the sign and the thing signified." †

Q. 27. What is the consequence of this sacramental union, between the sign and the thing signified ?

A. The consequence is, "that the names and effects of the one are attributed to the other." ‡ Thus Christ is called our passover, 1 Cor. v. 7. ; and the bread in the supper is called Christ's body—"This is my body," 1 Cor. xi. 24.

Q. 28. When are the signs, and the things signified, united in those who partake of the sacraments ?

A. When, together with the signs (in virtue of Christ's institution), the blessings signified are received by faith, Gal. iii. 27.

Q. 29. How may this be illustrated by an example ?

† *Confession of Faith, chap. xxvii. § 2.*

‡ *Ibid.*

A. A little earth and stone put into a man's hand at random, signify nothing; but when this is done in a regular manner, according to the forms of the law, to give a proprietor seisin and infestment of his lands, from whence these symbols were taken, it is of great availment to corroborate his right; so bread and wine in the sacrament, are of small value in themselves abstractly considered; yet when received in faith, as the instituted memorials of the death of Christ, whereby his testament was ratified and sealed, the believer's right to all the blessings of his purchase is thereby most comfortably confirmed. 1 Cor. xi. 24. "This is my body which is broken for you."

Q. 30. Are the sacraments necessary for the confirmation of the word?

A. No; the word being of divine and infallible authority, needs no confirmation without itself; but they are necessary on our account, for helping our infirmity, and confirming and strengthening our faith, Rom. iv. 11.

Q. 31. What is the difference between the word and the sacraments?

A. The word may be profitable to the *adult*, without the sacraments; but the sacraments cannot profit them without the word, Gal. v. 6.

Q. 32. What is the end of the sacraments?

A. It is "to represent Christ and his benefits: and to confirm our interest in him: as also to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word." †

Q. 33. Who are they that have a right to the sacraments?

A. They "that are within the covenant of grace, Rom. xv. 8." ‡

Q. 34. Who are to be reckoned *within the covenant of grace*, in the sight of men?

A. They who "profess their faith in Christ, and obedience to him, Acts ii. 38.;" and "infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, Rom. xi. 16." §

† Conf. of Faith, chap. xxvii. § 1. ‡ Larg. Catechism, Q. 162.

§ Larg. Catechism, Q. 166.

Q. 35. What may we learn from the nature of the sacraments in general?

A. The amazing love of the Lord Jesus, in giving us not only the word as the instrument in the hand of the Spirit, for begetting faith, and all other graces, Eph. i. 13. ; but likewise the sacraments for strengthening and increasing the same ; as well as for cherishing our love and communion with one another, 1 Cor. xii. 13.

QUEST. 93. *What are the Sacraments of the New Testament?*

ANSW. The Sacraments of the New Testament are, baptism, and the Lord's supper.

Q. 1. What were the ordinary sacraments under the *Old Testament*?

A. There were two: CIRCUMCISION and the PASSOVER.

Q. 2. When was *circumcision* first instituted?

A. In the *ninety-ninth* year of Abraham's age, Gen. xvii. 24. ; at which time, both he, and *all the men of his house*—were circumcised with him, verse 26, 27.

Q. 3. At what age were the male children afterwards to be circumcised?

A. Precisely on the eighth day after they were born, Gen. xvii. 12.

Q. 4. What was the spiritual meaning of this sacramental ceremony?

A. It signified the impurity and corruption of nature, Jer. iv. 4. ; the necessity of regeneration, or being cut off from the first Adam, as a federal head, Rom. ii. 28, 29. ; and of being implanted in Christ, in order to partake of the benefits of his mediation, chap. viii. 1. ; together with a solemn virtual engagement to be the Lord's, Gen. xvii. 11.

Q. 5. What was the other sacrament of the Old Testament?

A. The *passover*.

Q. 6. When was it instituted?

A. At the departure of the children of Israel out of Egypt, Exod. chap. xii.

Q. 7. Why called the *Passover*?

A. Because the destroying angel passed over the houses

of the Israelites, in the night when he smote the first-born with death, in every house or family of the Egyptians, Exod. xii. 27.

Q. 8. On what account did the angel pass over the houses of the Israelites?

A. Because, according to the express command of God, the blood of the passover-lamb was stricken upon the *lintels* and *side-posts* of their doors, as a signal to the destroyer to *pass over* them, Exod. xii. 22, 23.

Q. 9. What was meant by striking the blood upon their lintels and door posts?

A. It signified, that it is only in virtue of the blood or satisfaction of Christ, that the curse and sentence of the law (which is the wrath of God) is not executed upon the sinner, Rom. v. 9.

Q. 10. What are the significant ceremonies of divine institution, that were to be observed in this sacrament?

A. The passover lamb was to be without blemish, Exod. xii. 5. ; it was to be slain, verse 6. ; it was to be roasted with fire, verse 9. ; and it was to be eaten, and that wholly and entirely, verse 10.

Q. 11. Why behoved the passover lamb to be without blemish?

A. To signify, that though our sins were imputed to Christ, yet he was in himself, *holy, harmless, undefiled*, Heb. vii. 26. ; and therefore called a *Lamb, without blemish, and without spot*, 1 Pet. i. 19.

Q. 12. Why behoved it to be slain, or killed by blood-shedding?

A. To denote, that the death of Christ was necessary, for satisfying justice, and reconciling us to God, Luke xxiv. 26. *Ought not Christ to suffer these things?*

Q. 13. Why was it to be roasted with fire?

A. To intimate, that Christ's sufferings, as our Surety, were exquisitely and inconceivably great, without the least abatement of any of that wrath which was due to our sins, Isa. liii. 10. *It pleased the Lord to bruise him*, Rom. viii. 32. *God spared not his own Son.*

Q. 14. Why was it to be eaten wholly and entirely, and none of it to be left?

A. To signify, that Christ was to be wholly applied, in a way of believing, as being, *of God, made unto us wisdom*,

and righteousness, and sanctification, and redemption, 1 Cor. i. 30.

Q. 15. Why were all the families of Israel to eat the passover, at one and the same time, Exod. xii. 8.?

A. To signify that there is enough in Christ to satisfy the need of his people *at once*; *for in him dwelleth all the fulness of the Godhead bodily*, Col. ii. 9.

Q. 16. Why was it to be eaten the *same very evening* wherein it was slain, ver. 6, 8.?

A. To signify, that Christ ought to be applied and appropriated by faith speedily, without delay; *Behold, now is the accepted time*, 2 Cor. vi. 2.

Q. 17. "How many sacraments hath Christ instituted in his church under the New Testament?"

A. "Under the New Testament, Christ hath instituted in his church only two sacraments; baptism and the "Lord's supper."†

Q. 18. How do these two sacraments come in the place of those under the Old Testament?

A. Baptism comes in the place of circumcision; and the Lord's supper in the place of the passover.

Q. 19. Were the sacraments of the Old Testament no more than shadows of that grace, which is actually conferred by the sacraments under the New, as the Papists would have it?

A. By no means; for "the sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with these of the New, 1 Cor. x. 1—5."‡

Q. 20. Wherein do they differ?

A. The sacraments of the Old Testament represented Christ *as yet to come*; whereas those of the New hold him forth as *already come*, and as having finished the work of our redemption as to the purchase of it, Eph. v. 2.

Q. 21. Is there any difference between them as to clearness and perspicuity?

A. The words annexed to the outward signs in the sacraments of the New Testament make the things signified appear vastly more plain and perspicuous than in the sacraments of the Old.

Q. 22. What other sacraments do the Papists add to baptism and the Lord's supper?

† *Larger Catechism*, Q. 164. ‡ *Conf. of Faith*, ch. xxvii § 5.

A. They boldly adventure to add other five, namely, *confirmation, penance, ordination, marriage, and extreme unction.*

Q. 23. How may it appear, in a word, that all these are false and spurious sacraments?

A. In regard that none of them have sacramental signs of divine institution, signifying any inward and spiritual grace: and consequently, none of them can be *appointed seals* of God's covenant.

Q. 14. WHO may lawfully dispense the sacraments of the New Testament?

A. "Neither of them may be dispensed by any, but a minister of the word lawfully ordained, 1 Cor. iv. 1."†

QUEST. 94. *What is baptism?*

ANSW. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 1. What is the proper signification of the word [*baptism*]?

A. It is of a Greeck original, and properly signifies a *washing, sprinkling, or pouring out*, in order to cleansing, Mark i. 8. *I indeed baptize you with water, but he shall baptize you with the Holy Ghost*; that is, he shall pour his Spirit upon you, according to the promise, Isa. xlv. 3.—*I will pour my Spirit upon thy seed, &c.*

Q. 2. Who is the author of baptism?

A. The Lord Jesus Christ, the Mediator and Head of the church.

Q. 3. When did he institute and appoint it, *as a sacrament of the New Testament*?

A. A little before his ascension into heaven, when he gave his apostles that solemn charge, Matth. xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. 4. Was not baptizing used before that time?

† *Confession of Faith, chap. xxvii. § 4.*

A. It was used long before by the Jews, in receiving their proselytes, but not by divine institution.

Q. 5. When came baptism to have a divine warrant and institution?

A. When God sent *John the Baptist to baptize with water*, John i. 33.

Q. 6. Was there any difference between the baptism of John, and the baptism dispensed by the apostles after Christ's ascension?

A. There was no essential difference betwixt them; for both of them had the same visible sign, and the same blessings signified thereby. The difference was only circumstantial, in respect of time, and the objects of administration.

Q. 7. How did they differ in respect of time?

A. The baptism of John was dispensed before Christ had finished the work which his Father gave him to do; but the baptism of the apostles was mostly after Christ had suffered, and had entered into his glory.

Q. 8. How did they differ as to the objects of administration?

A. The baptism of John was confined to Judea only; but the baptism of the apostles extended to all nations, to whom the gospel was preached, Matth. xxviii. 19.

Q. 9. Did not Paul re-baptize some disciples at Ephesus, who had been before baptized by John, Acts xix. 4, 5?

A. No; he only declares, that they who had heard John preach the doctrine of repentance, and faith in Christ, were, by John baptized in the name of the Lord Jesus; and so needed not to be re-baptized by any other.

Q. 10. Why did Christ, who had no need of it, condescend to be baptized by John?

A. He gives the reason himself; *It becometh us* (says he) *to fulfil all righteousness*, Matth. iii. 15.

Q. 11. Did Christ himself baptize any?

A. No; *Jesus himself baptized not, but his disciples*, John iv. 2.

Q. 12. Why did not Christ baptize any himself?

A. That he might commend the ministry of men of like passions with ourselves; and to shew that the efficacy of the ordinance did not depend upon the administrator, but upon the divine blessing; even as the words spoken by him on earth when they were efficacious; they were so, not

merely as spoken or uttered from his lips, but as accompanied with his own almighty power, Luke v. 17.

Q. 13. What is the visible *sign*, or outward *element* in baptism?

A. Only [*water*] pure and unmixed, Acts x. 47.

Q. 14. How is *water* to be applied to the body in baptism?

A. "Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person."†

Q. 15. How doth it appear from scripture, that baptism is rightly administered by pouring or sprinkling water upon the person?

A. From repeated instances of the administration of baptism by the apostles in this manner; particularly, when *three thousand* were baptized by them, Acts ii. 41. water behaved to be sprinkled upon them, in regard the apostles could not have time, in a part only of one day, to take them one by one, and plunge them into it. Nor is it probable that the jailor, Acts xvi. 35. had such store of water, in the night season, as was sufficient for himself, and whole family to be dipped into; or that they went abroad in quest of some river for that purpose; it is by far more reasonable to think, that in both the above instances, they were baptized by sprinkling. The same may be said of Paul's baptism, Acts ix. 18.; and of the baptism of Cornelius and his friends, Acts x. 47, 48.

Q. 16. Why is it most expedient to sprinkle water upon the *face* in baptism?

A. Because the face is the principal part of the body, and the whole person is represented by it, Exod. x. 29.

Q. 17. What is *signified* by water in baptism?

A. The cleansing virtue of the blood, Rev. i. 5. and Spirit of Christ, Tit. iii. 5.

Q. 18. What is the difference between cleansing by the *blood*, and cleansing by the *Spirit* of Christ?

A. The blood of Christ cleanseth *meritoriously*, 1 John i. 7.; the Spirit of Christ *efficaciously*, Ezek. xxxvi. 17. By the former, the guilt of sin is at once taken away in justification; by the latter, the blot and stain thereof is gradually carried off in sanctification.

† *Confession of Faith*, chap. xxviii. § 3.

Q. 19. What is signified by *sprinkling* of water upon the body?

A. The *application* of the blood of Christ unto the soul, by the Spirit of God, Tit. iii. 5, 6.

Q. 20. What is the analogy, or resemblance, betwixt the sign in baptism, and the thing signified?

A. Water makes clean what before was foul and nasty; so the blood and Spirit of Christ purify from the guilt and pollution of sin, Zech. xii. 1.: water is open and free to all; so Christ and his benefits are freely offered to all the hearers of the gospel, Rev. xxii. 17.

Q. 21. In whose *name* are we baptized?

A. [*In the name of the Father, and of the Son, and of the Holy Ghost*], Matth. xxviii. 19.

Q. 22. What is it to be baptized *in the name of the Father, and of the Son, and of the Holy Ghost*?

A. It is not only to be baptized by the will, command and authority of the Three one God; but likewise to be, by baptism, solemnly dedicated and devoted to the Father, the Son, and the Holy Ghost, as our God and portion for ever, Isa. xlv. 5.

Q. 23. What is it to be baptized by the *command* and *authority* of the Father, Son, and Holy Ghost?

A. It intimates that the Trinity of persons, do not only authorize and appoint baptism to be a sacrament of the New Testament; but that they become jointly engaged to make good all the blessings of the covenant, signified and sealed by that ordinance, Jer. xxxi. 33. *I will be their God, and they shall be my people.*

Q. 24. What is included in our being, by baptism, solemnly *dedicated and devoted* to the Father, Son, and Holy Ghost, as our God and portion for ever?

A. It includes a solemn profession, that these three adorable persons have the sole right to all our religious worship, Psal. v. 7.; that all our hope of salvation is from them, Psal. lxii. 1, 5.; and that we should be wholly and for ever the Lord's, Psal. xlviii. 14.

Q. 25. Is it necessary that baptism be dispensed in these express words, "*In the name of the Father, and of the Son, and of the Holy Ghost*?"

A. Yes: because ministers are peremptorily commanded by Christ, to baptize in this very form, Matth. xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. 26. Did not the apostles baptize in another form, when they baptized *in the name of the Lord Jesus*, Acts viii. 16. ?

A. It is not to be supposed, that the apostles would alter the form, so expressly delivered to them, by their glorious Master ; and therefore when any are said to be baptized *in the name of the Lord Jesus*, it is not designed thereby to notify to us, in *what form of words* they were baptized ; but only that they were baptized by the authority of Christ, who appointed this sacrament ; and unto faith in him, and communion with him.

Q. 27. How ought the mentioning of the Holy Trinity to be *introduced* in baptism ?

A. It is proper that it be introduced by words in the first person, expressing the present act of administration ; and likewise setting forth the authority that a minister, lawfully called, has to dispense this sacrament ; such as, “ I baptize thee, in the name, &c.”*

Q. 28. What are the ends and uses of baptism ?

A. They are to [*signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace*].

Q. 29. What is it to signify and seal [*our ingrafting into Christ*].

A. It is to signify and seal our union with him, and consequently, the imputation of his righteousness to us, Gal. iii. 27. *As many of you as have been baptized into Christ, have put on Christ.*

Q. 30. What are the [*benefits of the covenant of grace*], the partaking whereof is signified and sealed in baptism ?

A. They are “ remission of sins by the blood of Christ ; “ regeneration by his Spirit, adoption, and resurrection unto everlasting life.”†

Q. 31. What is the consequence of its being signified and sealed to us in baptism, that we partake of such great and glorious benefits ?

A. The consequence is, that on this account “ we enter into an open and professed engagement to be the Lord’s.”‡

Q. 32. What is included in *our engagement to be the Lord’s* ?

* See the Directory for public worship, on the head of baptism.

† Larger Catechism, Q. 163, See all these explained, PART I. on justification, sanctification, adoption, and resurrection.

‡ Larger Catechism, Q. 165.

A. That we shall be his “wholly and only.”†

Q. 33. What is it to be his *wholly*?

A. It is to be his, in all that we are, soul, spirit, and body, 1 Cor. vi. 19, 20; and in all that we have, whether gifts, graces, or worldly comforts, 1 Chron. xxix. 14.

Q. 34. What is it to be the Lord’s *only*?

A. It is to be his in opposition to all his rivals and competitors, every one of which we profess to renounce in baptism, Hof. xiv. 8.

Q. 35. What are these rivals and competitors with God, whom we profess to renounce in baptism?

A. They are sin, Rom. vi. 6. Satan, Acts xxvi. 18. and the world, John xvii. 14.

Q. 36. Does baptism make or constitute persons church-members?

A. No: they are supposed to be church-members before they are baptized, and if they are children of professing parents, they are born members of the visible church, 1 Cor. vii. 14.

Q. 37. Why must they be church-members before they are baptized?

A. Because the seals of the covenant can never be applied to any, but such as are supposed to be in the covenant; nor can the privileges of the church be confirmed to any that are without the church,

Q. 38. Why then do our *Confession*‡ and *Larger Catechism*,§ say, that “the parties baptized are solemnly admitted into the visible church?”

A. Because there is a vast difference between making a person a church-member, who was none before; and the solemnity of the admission of one, who is already a member. All that our *Confession* and *Catechism* affirm, is, that by baptism, we are *solemnly admitted into the visible church*; that is, by baptism we are publicly declared to be church-members before, and have now our memberships *solemnly sealed to us thereby*: *For by one Spirit we are all baptized into one body*, 1 Cor. xii. 13.

Q. 39. Is it warrantable to call the baptizing of any, the Christening of them?

A. No: because this is an encouraging of the superstitious Popish notion, that baptism makes even those, who are

† *Lar. Catechism*, Q. 165. ‡ *Chap. xxviii. sect. 3.* § *Quest. 165.*

born within the visible church, to become Christians; and that by the want of it, they remain infidels, and are left to uncovenanted mercy?

Q. 40. What are the extremes about the necessity of baptism?

A. The Socinians and Quakers deny that it is necessary at all; on the other hand the Papists, and some others, maintain that it is so absolutely necessary, that no salvation can be expected without it.

Q. 41. What is the doctrine of our *Confession of Faith*, on this head?

A. That "although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated and saved without it, or that all that are baptized are undoubtedly regenerated."†

Q. 42. Wherein consists the greatness of the sin of contemning and slighting this ordinance?

A. It consists in despising an express and positive institution of Christ, appointed to be administered in his church to the end of the world, Matth. xxviii. 19, 20.; and in slighting all the great and glorious benefits and privileges signified and sealed thereby, Luke vii. 30.

Q. 43. How doth it appear that grace and salvation are not inseparably annexed to baptism?

A. From the instance of Abraham, who had the righteousness of faith before he was circumcised, Rom. iv. 11.; of Cornelius, who feared God, and was accepted of him, before he was baptized, Acts x. 2, 4.; and from the instance of the thief on the cross, who was saved without being baptized at all, Luke xxiii. 43.

Q. 44. How doth the scripture evince, that all who are baptized are not regenerated and saved?

A. From the instance of Simon Magus, who was baptized, and yet, after baptism, remained in the gall of bitterness, and in the bond of iniquity, Acts viii. 13, 23.†

Q. 45. Whether doth baptism give a right to covenant- blessings; or, is it a declarative sign and seal of them only?

A. It is only a declarative sign and seal of them, as circumcision was, Rom. iv. 11.

Q. 46. What then gives a right?

† *Confession of Faith*, chap. xxviii. § 5.

A. The promise of the covenant, which is indorsed to the children, as well as to the parents, Acts ii. 39. *The promise is unto you, and to your children.*

Q. 47. Whether is baptism designed to make the covenant surer or our faith stronger?

A. It is designed only to make our faith stronger; for the sureness of the covenant flows from the faithfulness of God, which is inviolable and unchangeable, Psal. lxxxix. 33, 34. Isa. liv. 10.

Q. 48. Wherein consists the efficacy of baptism?

A. It consists in sealing and ratifying the right to covenant blessings, which persons have from the promise, so infallibly, that they shall certainly be put in possession of them, Eph. v. 25, 26. For, according to the doctrine of our *Confession*, "the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."†

Q. 49. Is baptism efficacious at the time of its administration?

A. Not always: "The efficacy of baptism is not tied to that moment of time wherein it is administered,"‡ but may take place afterwards, as God in his sovereignty has fixed it, *for the wind bloweth where it listeth*, John iii. 8.

Q. 50. What may we learn from the nature of baptism?

A. The infinite goodness of God, in appointing an initiating ordinance, irreversibly sealing all the blessings of the covenant to the elect seed, Gen. xvii. 7.

QUEST. 95. *To whom is baptism to be administered?*

ANSW. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church are to be baptized.

† *Confession of Faith*, chap. xxviii. § 6.

‡ *Ibid.*

Q. 1. Who may administer the sacrament of baptism?

A. Neither of the two sacraments "may be dispensed by any, but by a minister of the word, lawfully ordained."†

Q. 2. How do you prove, that ordination by presbyters is lawful and valid, without a diocesan bishop?

A. From express scripture testimony, asserting the validity of ordination to the ministry, by *the laying on of the hands of the PRESBYTERY*, 1 Tim. iv. 14.

Q. 3. Why should ministers lawfully ordained, and no other persons whatsoever, dispense the sacraments of the New Testament?

A. Because they only are the *stewards of the mysteries of God*, 2 Cor. iv. 1.; and have the sole commission and authority from Christ to preach and baptize, Matth. xxviii. 19. *Go ye therefore, and TEACH all nations, BAPTIZING them, &c.*

Q. 4. Is *public prayer* requisite before the administration of baptism?

A. It is evident that our Lord, at the first institution of the supper, and his apostles afterwards, according to his example, did pray for the divine blessing to attend the dispensation of that solemn ordinance, 1 Cor. xi. 24.; and therefore, by a parity of reason, ministers ought to pray, and the people to join therein, for the same blessing upon the administration of the sacrament of baptism.

Q. 5. Ought not *teaching* or preaching of the word, to go before baptism?

A. Yes: because our Lord has joined them together Matth. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them, &c.* And accordingly it was the uniform practice of the apostles to preach when they baptized, Acts ii. 38, 41. and viii. 35, 38. and xvi. 32, 33.

Q. 6. Is naming of children necessary at baptism?

A. No: baptism dispensed by sprinkling of water, together with the words of institution, is every way valid and complete, though the person baptized is not named at all.

Q. 7. But was not the naming of children at circumcision an ancient practice among the Jews, Luke i. 59.?

A. It was so: and the names of children may be published at baptism still, provided it is not looked upon as essential to that solemn ordinance; for it is the parent, and not the minister, who gives the name.

T 2

Q. 8. May baptism be administered in private?

A. It is more agreeable to the nature of this ordinance, when the Lord gives his people peace and opportunity for their public assemblies, that it be administered wherever the congregation is orderly called together, to wait on the dispensing of the word, Acts ii. 41.†

Q. 9. What if the child should be removed by death, before such a regular opportunity can be had?

A. Then the parents may comfort themselves in this, that they were neither guilty of an unnecessary delay, nor of contemning the ordinance; and that, in these circumstances, the want of it cannot harm the child, 2 Sam. xii. 18. 23.

Q. 10. With what frame and disposition of mind ought this sacrament to be dispensed and witnessed?

A. With a firm persuasion that it is an ordinance of God, with a filial and reverential fear of him on our spirits; and with gratitude and thankfulness for the inestimable benefits that are signified and sealed therein.

Q. 11. How often is baptism to be administered to any person?

A. But *once* only, Acts xix. 4, 5.

Q. 12. Why but *once* only?

A. Because when our *ingrafting into Christ* (which is the comprehensive benefit signified and sealed in baptism) doth once take place, it is never repeated, but remaineth firm and inviolable for ever, John xvii. 23.

Q. 13. To whom is baptism not to be administered?

A. [*Baptism is not to be administered to any that are out of the visible church*].

Q. 14. Whom do you understand by those that [*are out of the visible church*]?

A. All infidels, or such as are Jews, or Heathens, and their children.

Q. 15. Why may not these be baptized?

A. Because being strangers from the covenant of promise, they can have no right to the seals thereof, Eph. ii. 12.

Q. 16. May *Infidels* in no event be baptized?

A. Yes, they may, so soon as [*they profess their faith in Christ, and obedience to him*].

Q. 17. What is it to [*profess faith in Christ*]?

A. It is to profess a belief of the whole doctrines of the Christian religion, Acts viii. 37.

† See Act X. Assembly, 1690.

Q. 18. What is it to profess [*obedience to him*] ?

A. It is to yield an external subjection to all the ordinances and institutions of Christ, Acts ii. 46.

Q. 19. Whom doth such a profession respect ?

A. It respects only the *adult*, or such as are grown up to ripeness of age.

Q. 20. Have not INFANTS (who can make no such profession) a right to baptism ?

A. Yes : [*The infants of such as are members of the visible church are to be baptized.*]

Q. 21. Who are [*the members of the visible church*] ?

A. They "are such as profess the true religion, and their children."†

Q. 22. What are we to understand by the *true religion* ?

A. We are to understand by it the whole of these doctrines deduced from the holy scriptures, which are contained in our *Confession of Faith* and *Catechisms*, as agreeing in the main with the *Confessions* of other reformed churches, 2 Tim. i. 13. *Hold fast the form of sound words.*

Q. 23. What is it to *profess* the true religion ?

A. It is openly to acknowledge, on all proper occasions, a steadfast adherence to the whole of divine truth, without espousing or countenancing any opposite error, Psal. cxix. 1, 5. Rom. x. 10.

Q. 24. Is a bare profession of the true religion sufficient ?

A. No : for *faith without works is dead*, James ii. 26.

Q. 25. Upon what ground have the infants of such as are members of the visible church a right to baptism ?

A. Upon the ground of the grace and goodness of God in the promise, assuming them into the same covenant with their parents ; as in the promise made to Abraham, Gen. xvii. 7. "I will establish my covenant between me and thee, and thy seed after thee—to be a God unto thee, and to thy seed after thee."

Q. 26. But what if this promise of assuming the seed into the same covenant with the parents, have a respect only to the natural offspring of Abraham, and to none else ?

A. The apostle Peter plainly affirms, that it is a promise of the covenant of grace, extending to the Gentiles, as well as to the Jews ; and, at the same time, that it is the foundation of church membership, and consequently of baptism,

T 3

† *Larger Catechism*, Q. 62.

† *Ibid.*

when he says, Acts ii. 38, 39. "Repent, and be baptized every one of you;—for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Q. 27. How doth it appear from this text, that the promise of assuming the children into the same covenant with their parents, extends to the *Gentile nations*?

A. Because the apostle says, that the promise is unto *all that are AFAR OFF, even as many as the Lord our God shall call*; namely, by the external call of the word, which is appointed to be published to *every creature*, Mark xvi. 15.

Q. 28. How doth it appear, that this promise is the foundation of *church-membership*, and consequently of *baptism*?

A. It appears from this, that the apostle enforces his exhortation to *repent, and be baptized*, upon the adult persons to whom he is speaking, from this powerful and encouraging motive, that then their children should have a right and title to the privileges of the same covenant of promise, the seal whereof they themselves were to receive in their baptism; *Repent* (says he) *and be baptized*;—*for the promise is unto you, and to your children.*

Q. 29. What *promise* doth the apostle here point at?

A. He points at the promise made to Abraham, Gen. vii. 7. *I will be a God unto thee, and to thy seed after thee.*

Q. 30. What *seal* was annexed to this promise, or promulgation of the covenant of grace, made to Abraham?

A. The seal of *circumcision*, ver. 10. *This is my covenant which ye shall keep between me and you;—Every man-child among you shall be circumcised.* And ver. 12. *He that is eight days old shall be circumcised among you.*

Q. 31. What connection is there between circumcising the seed of Abraham on the eighth day, under the Old Testament, and baptizing the children of professing parents under the New?

A. The connection is, that though circumcision and baptism be different signs, yet they are both of them seals of the same covenant of grace; and since the infant seed of Abraham received the seal of circumcision under the Old Testament, by parity of reason, the infant children of professing parents should receive the seal of baptism under the New; especially as baptism is now come in the room of circumcision.

Q. 32. How do you prove, from scripture, that baptism is come in the room of circumcision ?

A. From Col. ii. 10, 11, 12. *Ye are complete in him—In whom also ye are circumcised with the circumcision made WITHOUT hands :—Buried with him in baptism, wherein also you are risen with him.*

Q. 33. How doth it appear, from this text, that baptism is now come in the room of circumcision ?

A. From the plain and obvious scope of it, which is to shew, that there is no need *now* of that circumcision which was outward in the flesh, in regard we have all the blessed fruits and effects of Christ's death and resurrection more *clearly*, and, at the same time, more *extensively*, represented and sealed in baptism: which is dispensed equally to both *sexes*.

Q. 34. What would be the consequence, if the infants of professing parents, under the New Testament, were not admitted to the initiating seal of the covenant, as well as the infants of the Jews under the Old ?

A. The consequence would be, that the privileges of the New Testament church would be more abridged and lessened, than these of the Old, whereas they are rather increased and enlarged, 1s. liv. 2, 3.

Q. 35. How can infants be baptized, when they are incapable of making a profession of their faith, which seems to be required in order to baptism, Acts viii. 37. ?

A. An explicit or formal profession of faith is only required of them that are adult, or come to age, when they are to be baptized; but not infants *now*, any more than when they were circumcised of old, on the eighth day after their birth.

Q. 36. Are infants capable of the blessing signified and sealed in baptism ?

A. Undoubtedly they are; for some of them have been *filled with the Holy Ghost, even from their mother's womb*, Luke i. 15.; and consequently, by grace, capable of regeneration, pardon, and eternal life; wherefore the sign and seal of these blessings ought not to be withheld.

Q. 37. How are children of professing parents, *designed* in scripture ?

A. If any one of the parents be a *visible believer*, or *regular church-member*, the children, on that account, are called *holy*, 1 Cor. vii. 14. *The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.*

Q. 38. What *holiness* is here meant ?

A. *Federal holiness*, or being admitted to church membership, together with their believing or professing parent.

Q. 39. May not this holiness be understood of *legitimacy*, or being lawfully begotten ?

A. No : because marriage being an ordinance of the law of nature, the children of married parents, though both of them infidels, are as lawfully begotten as those of professing Christians.

Q. 40. How doth federal holiness entitle an infant to baptism ?

A. Federal holiness necessarily supposes a being *within the covenant*, in virtue of the credible profession of the parent, and consequently a right to the initiating seal thereof.

Q. 41. Is there any *express precept* in the New Testament for baptizing the infants of visible believers ?

A. The privilege of the infant seed of visible church-members having been settled ever since Abraham's time, and never reversed, there was no need of any more than the *general precept*, *Go and baptize*, Matth. xxviii. 19.

Q. 42. Why is there need of no precept more express than this general one ?

A. Because the privilege of infants, their being assumed into the same covenant with their parents, is declared to be continued in New Testament times, Acts ii. 39. *The promise is unto you, and to your children.*

Q. 43. Have we any *scripture example* for infant baptism ?

A. Yes : the apostles baptized *whole households* or families at once ; such as the household of Lydia, Acts xvi. 15. ; all the jailor's family, verse 33. ; and the household of Stephanas, 1 Cor. i. 16.

Q. 44. But is there no mention of their baptizing infants in those families ?

A. Neither is there mention of their baptizing *adult* persons in them ; only since they baptized the *whole*, it is not to be supposed, but that there were *some* infants or young ones, among them.

Q. 45. " How is our baptism to be improved by us ?

A. " By serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it ;
 " —by being humbled for our sinful defilement, our falling
 " short of and walking contrary to our engagements ;—and
 " by endeavouring to live by faith, to have our conversion

"tion in holiness and righteousness, as those that have there-
"in given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one
"body."†

Q. 46. *When should we thus improve our baptism?*

A. "All our life long, especially in time of temptation,
"and when we are present at the administration of it to
"others."†

QUEST. 96. *What is the Lord's supper?*

ANSW. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q. 1. *Why is this sacrament compared to a [supper]?*

A. Because it was instituted immediately after eating the passover (Matth. xxvi. 26.), which was always at night, Exod. xii. 6, 8.

Q. 2. *Why is it called [the Lord's supper]?*

A. Because the Lord Jesus was the sole author of it, 1 Cor. xi. 23.; and it was highly requisite it should be so.

Q. 3. *Why was it highly requisite that the Lord Jesus should be the sole author of this holy ordinance?*

A. Because all the grace that was held forth therein, is treasured up wholly in him; and is conveyed and applied by him unto the soul, John i. 16.

Q. 4. *When did Christ institute and appoint this sacrament?*

A. *The same night in which he was betrayed*, 1 Cor. xi. 23.

Q. 5. *What night was that?*

A. It was the very last night before his death, Matth. xxvi. 47, 48. compared with chap. xxvii. 1, 35, 46, 50.

† *Larger Catechism, Quest. 167.*

† *Ibid.*

Q. 6. What is *implied* in his instituting this sacrament the same night in which he was betrayed ?

A. It implies his infinite goodness, and inviolable attachment to mankind lost, whom he represented ; that in the immediate prospect of his greatest sufferings and soul agonies in their stead, he should have their salvation and comfort so much at heart, as to leave this memorial and pledge of his dying love among them, till he come again, Matth. xxvi. 29.

Q. 7. Are Christians under any obligation to celebrate this ordinance *at night*, as our Lord and his disciples did at the first institution of it ?

A. No : the substituting this sacrament in the room of the passover [which was eaten immediately before], was the occasion of its being first administered at night ; and that particular occasion can never recur again.

Q. 8. In what *posture* should the Lord's supper be received ?

A. This sacrament being called *the Lord's table*, 1 Cor. x. 21. a *table posture*, which is *sitting*, seems to be most agreeable to the practice of our Lord, and his disciples, at the *first supper*, Matth. xxvi. 20, 26.

Q. 9. From whence did the practice of kneeling at the sacrament take its rise ?

A. From the church of Rome, who maintain that the consecrated bread, or *wafer*, is changed into the real body of Christ, and therefore to be worshipped.

Q. 10. What are the outward ELEMENTS, appointed by Christ in this sacrament ?

A. They are [*bread and wine*], Mark xiv. 22, 23.

Q. 11. What *sort* of bread and wine is proper to be used ?

A. Just such as is ordinarily used in entertainments among men.

Q. 12. Is the sacrament of the supper to be received by every partaker in both elements ?

A. To be sure it ought ; for our Lord gave *both* elements to his disciples ; and the apostle appoints *both* the elements to be dispensed to communicants ; 1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that BREAD, and drink of that CUP.* And therefore the withholding of the cup from the people, as is done by the church of Rome, is a piece of sacrilegious impiety.

Q. 13. What is signified by the bread and the wine ?

A. The [body] and [blood] of Christ, 1 Cor. xi. 24, 25.

Q. 14. What is to be understood by Christ's body and blood ?

A. His incarnation and satisfaction, for the complete accomplishment of our redemption, John vi. 51.—*The bread that I give, is my flesh, which I will give for the life of the world.*

Q. 15. What is the analogy, or resemblance, betwixt the bread and wine, and what is signified and represented by these elements ?

A. As bread and wine make a sufficient entertainment for the nourishment of the body ; so the righteousness and fulness of Christ, are a full and satisfying feast for the refreshment of the soul, John vi. 55. *My flesh is meat indeed, and my blood is drink indeed.*

Q. 16. What are the sacramental actions with reference to these elements ?

A. They are all of them comprehended in the answer, under [giving and receiving bread and wine, according to Christ's appointment].

Q. 17. Whom do these sacramental actions respect ?

A. Some of them respect the *administrator*, and some the *partakers* in this holy ordinance.

Q. 18. Who are the *administrators* of this sacrament ?

A. CHRIST himself who was the first administrator thereof; and after him, *ministers* of the word, lawfully called and set apart unto that office.

Q. 19. What were the actions of Christ, the first administrator, which ministers are to imitate and copy after, in dispensing this sacrament ?

A. After his example, they take the bread and the cup ; they bless these elements ; they break the bread, and give both the bread and the wine to be distributed among the communicants.

Q. 20. What is meant by taking the bread and the cup ?

A. Christ voluntarily assuming the human nature into union with his divine person, Heb. ii. 16. that therein he might be a sacrifice of infinite value in our stead, Eph. v. 2.

Q. 21. What is implied in blessing the elements ?

A. That Christ has appointed the bread and the wine in this sacrament, to be the visible signs or symbols of his body and blood ; and likewise, by his example, has warranted

ministers to set apart, by solemn prayer, so much of these elements, as shall be used in this sacrament, from a common, to a holy use.

Q. 22. Why is Christ's blessing the elements called *his giving thanks*, 1 Cor. xi. 24.?

A. Because so inconceivably great was his love to lost sinners of mankind, that he was thankful he had all their debt to pay, Psal. xl. 7, 8. ; and that he was able to do it *to the uttermost*, Heb. vii. 25.

Q. 23. What is to be understood by breaking the bread?

A. The most exquisite sufferings of the Son of God, Pl. xxii. 14, 15. and the necessity of them, as the channel wherein mercy was to be vented to the sinner, Rom. v. 21.

Q. 24. What is intimated to us by [*giving*] the bread and [*giving*] the cup, Matth. xxvi. 26, 27.?

A. It intimates, that Christ is the free gift of God to sinners of mankind, for salvation and eternal life, John iii. 16.

Q. 25. What are the sacramental actions of the partakers in this sacrament, included in their [*receiving*] of bread and wine?

A. They take the bread and the cup : they eat the bread, and drink a part of the wine in the cup.

Q. 26. What is imported in their taking the bread and the cup?

A. It imports, that our receiving of Christ, is founded on the gift and grant that is made of him in the word ; for, *a man can receive nothing, except it be given him from heaven*, John iii. 27.

Q. 27. What is included in their *eating* the bread, and *drinking* the wine?

A. It includes, that there ought to be an application of Christ to the soul in particular, in virtue of the particular indorsement of the promise to every one that hears the gospel ; *For the promise*, says the apostle Peter, *is unto you* (that is, unto every one of you), *and to your children*, Acts ii. 39.

Q. 28. For what end did Christ institute these sacramental elements and actions?

A. That thereby [*his death*] might be [*shewed forth*], 1 Cor. xi. 26. and the remembrance of it kept up, Luke xxii. 19.

Q. 29. What is it to shew forth the death of Christ?

A. It is to profess [by partaking of this sacrament], that we believe in his death, in our room, to have been most acceptable to God, Eph. v. 2. ; and that we acquiesce therein, together with his obedience, as the sole ground of our hope of salvation, Rom. iv. 25.

Q. 30. How doth it appear, that his death, in our room, was most acceptable unto God ?

A. By his resurrection from the dead, 1 Theff. i. 10. and his entrance into glory, Luke xxiv. 26.

Q. 31. How may we know if we acquiesce in the obedience and death of Christ, as the sole ground of our hope and salvation ?

A. If we are renouncing all other confidences, Hos. xiv. 3. and are convinced that the meritorious obedience *unto death* of the Son of God as our Surety, is the sole payment of the debt we were owing to law and justice, Jer. xxiii. 6. —“ This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

Q. 32. Why has Christ appointed this sacrament to be observed in remembrance of him, Luke xxii. 19. *This do in remembrance of me* ?

A. Because, though his incarnation and satisfaction be the greatest events that ever happened in the world, and the most interesting to us, yet we are apt to forget them ; or at least, not to have the solid and lively impresson of them habitually upon our spirits, Psalm cvi. 13. *They soon forgot his works.*

Q. 33. What is it about the death of Christ we ought to remember in this sacrament ?

A. The truth of it ; the necessity of it ; and the sufficiency of it.

Q. 34. What is it to remember the truth of Christ's death ?

A. It is by a true and saving faith, to believe that Christ really did, and suffered all these things for us, that are recorded of him in scripture, 1 Cor. xv. 3, 4.

Q. 35. What is it to remember the necessity of his death, Luke xxiv. 26. *Ought not Christ to have suffered these things* ?

A. It is to believe, that we had certainly gone down to the pit, unless God had found a ransom, or an atonement, Job xxxiii. 24.

Q. 36. What is it to remember the sufficiency of it ?

A. It is to believe that it is *infinitely valuable* : and there-

fore could have procured the salvation of *thousands* of worlds, had it been so ordained, it being the death and blood of him, who is the supreme God, Acts xx. 28.—*Feed the church of God, which he hath purchased with his own blood.*

Q. 37. In what MANNER should we shew forth and remember the death of Christ in this sacrament?

A. We ought to do it *fiducially, humbly, mournfully, and thankfully.*

Q. 38. Why ought we to remember his death *fiducially*?

A. Because, as he *was delivered for our offences*, Rom. iv. 25. *so God raised him up from the dead, and gave him glory that our faith and hope might be in God*, 1 Pet. i. 2.

Q. 39. Why ought we to remember it *humbly*?

A. Because, when we are unworthy of the *least* of all God's mercies, Gen. xxxii. 10. we are much more so of the greatest that can be conferred, John iii. 16. "God so loved the world," &c.

Q. 40. Why *mournfully*?

A. Because our sins were the procuring cause of his suffering, Isa. liii. 5. 6. "He was wounded for *our* transgressions, he was bruised for *our* iniquities:—The Lord hath laid on him the iniquities of us all."*

Q. 41. Why should the death of Christ be remembered *thankfully*?

A. Because his death was in our room, Tit. ii. 14.; and was the finishing stroke of the work which his Father gave him to do, John xix. 30.

Q. 42. How often should the death of Christ be remembered by partaking of this sacrament?

A. The scripture hath not expressly determined how often; but it would appear that it ought frequently to be done.

Q. 43. How doth it appear that the death of Christ should be frequently remembered in the supper?

A. From the words of our Lord, 1 Cor. xi. 25, 26.—"This do ye, as often as ye drink it, in remembrance of me;" for, as often as ye eat this bread, &c. plainly implying, that it ought *OFTEN* to be done.

Q. 44. When will the death of Christ be remembered perpetually without interruption?

A. In heaven, though not in a sacramental way, Rev. xxi. 22. *I saw no temple there.*

* *Morg. Hath made the iniquities of us all to meet in him.*

Q. 45. How may it be proved, that it will be perpetually remembered in heaven?

A. From the song of the redeemed there, recorded, Rev. i. 5, 6.—“Unto him that loved us, and washed us from our sins in his own blood—to him be glory.” And chap. v. 9—14. “And they sung a new song, saying,—Thou wast slain, and hast redeemed us to God by thy blood,” &c.

Q. 46. Who are called worthy receivers, in the answer?

A. None are worthy receivers of this sacrament, but true believers; and even they, in order to their partaking worthily, and comfortably, ought to have grace in exercise, as well as in the habit, Song i. 12.

Q. 47. Why are true believers called worthy receivers?

A. Not on account of any worthiness in themselves, for they have nothing of their own whereof they can boast; but because they are united to Christ, and have all that grace from him, which enables them to *partake* in a suitable and becoming manner, 2 Cor. iii. 5.

Q. 48. What are the worthy receivers [*made partakers of*] in this sacrament?

A. They are [*made partakers of Christ's body and blood, with all his benefits*].

Q. 49. What is it to be *partakers of Christ's body and blood*?

A. It is to be entertained in the sacrament upon all that was transacted upon the person of Christ, as God man, Mediator: this being the only proper and suitable food of the soul, John vi. 51, 53.

Q. 50. In what respect is it, that the worthy receivers are NOT made partakers of his body and blood?

A. They are *not* made partakers thereof [*after a corporal and carnal manner*].

Q. 51. Why are these words inserted in the answer, [*not after a corporal and carnal manner*]?

A. They are inserted in opposition to the Popish doctrine of *transubstantiation*, ‘which maintains a change of the substance of bread and wine, into the substance of Christ's ‘body and blood, by consecration of a priest.’†

Q. 52. What is the *absurdity* of this doctrine?

A. It is ‘repugnant, not to scripture alone, but even to ‘common sense and reason; overthroweth the nature of the

† *Confession of Faith, chap. xxix. § 6.*

'sacrament; and hath been, and is the cause of manifold
'superstitions, yea, of gross idolatries.'†

Q. 53. How is it repugnant to *scripture*?

A. The scripture expressly affirms, that Christ gave the *same very bread and cup* to his disciples, *after* consecration, that he had taken into his hands *before*, Matth. xxvi. 26. 27. Whereas the doctrine of transubstantiation maintains, that the elements, after consecration, are no more the *same*, having only the form, colour, taste, and smell, of bread and wine, wanting the substance of either; being turned into the substance of Christ's body and blood; in opposition whereunto the apostle calls the elements, after consecration, by the *same names* they had before it, to intimate, that there was *no change* of their substance, 1 Cor. xi. 26, 27, 28. *As often as ye eat this BREAD, and drink this CUP, &c.*

Q. 54. How is transubstantiation repugnant to *common sense and reason*?

A. Common sense and reason tell us, that a body occupies but one place, and cannot be at divers places at one and the same time; whereas they who defend transubstantiation must allow, that the body of Christ may be in a thousand places at once, even as many places as there are consecrated wafers.

Q. 55. How doth transubstantiation *overthrow the nature of the sacrament*?

A. By destroying the spiritual or sacramental relation that is between the sign and the thing signified; for if the sign be turned into the thing signified, then all relation and similitude betwixt them ceases. Besides, the sacrament being a commemoration of what was done and suffered in the human nature of Christ, it supposes his body to be *absent*, whereas transubstantiation supposes it *present*.

Q. 56. How is it the *cause of manifold superstitions and gross idolatries*?

A. In as much as strange and surprising effects are ascribed to the *host* or consecrated wafer, even when not used sacramentally: and the alledged change of the bread and wine, into the substance of Christ's body and blood in the sacrament, is the very pretence, why they pay religious worship and adoration to the elements themselves; which is gross superstition and idolatry.

† Conf. of Faith, chap. xxix. § 6.

Q. 57. What is the difference between the *Papists* and *Lutherans* on this head?

A. The *Papists* maintain, that the bread and wine lose their own natural substance, and are turned into the substance of Christ's body and blood; but the *Lutherans* affirm, that the bread and wine retain their own natural substance still, and, at the same time, that the substance of Christ's body and blood is *in, with, or under*, these elements.

Q. 58. Are not both opinions equally absurd?

A. Yes: for *transubstantiation* supposes, that one body may be in many places at the same time; and *consubstantiation* takes it for granted, that two bodies may be together in the same very place, or that they may both occupy the same individual space at the same time.

Q. 59. Is Christ offered up in this sacrament, as a *sacrifice* for the remission of sins?

A. No: there is therein 'only a commemoration of that 'one offering up of himself, by himself, upon the cross, 'once for all; and a spiritual oblation of all possible praise 'unto God for the same.'*

Q. 60. Why doth our *Confession* say, that Christ's once offering up of himself was done BY HIMSELF?

A. In opposition to the *unbloody* sacrifice of the *mass*, which is offered up daily by the Popish priests, for remission of the sins both of the *quick* and the *dead*.

Q. 61. What doth our *Confession of Faith* affirm concerning this 'Popish sacrifice of the *mass*, as they call it?'

A. It affirms that it is 'most abominably injurious to 'Christ's one only sacrifice, the alone propitiation for all 'the sins of the elect, Heb. vii. 27.'†

Q. 62. Is not Christ *really present* in the sacrament of the supper?

A. He is 'as really, but spiritually, present to the faith 'of believers in that ordinance, as the elements themselves 'are to their outward senses, 1 Cor. xi. 29.'‡

Q. 63. If Christ be really present in the sacrament only in a spiritual sense, and not corporally, why doth he say of the bread, *This is my body*?

A. The plain obvious meaning is, The bread is the *sign* or *symbol* of my body: so that the words are to be understood in the *figurative*, not in the *literal* sense.

U 3

* *Confession of Faith*, chap. xxix. § 2.

† *Ibid.*

‡ *Ibid.* § 7.

Q. 64. How do you prove, that these words, *This is my body*, are to be understood in the *figurative*, and not in the *literal* and *proper* sense?

A. From this known rule in all language, That when the strict literal sense involves a manifest absurdity, or contradiction, we must of necessity have recourse to the figurative sense; as when the apostle says, 1 Cor. x. 4.—That rock was Christ, it cannot be understood literally, as if that rock, materially considered, was *really* Christ; but *figuratively*, that rock signified Christ: and so of a great many other scripture expressions.

Q. 65. Since the worthy receivers are not made partakers of Christ's body and blood, after a corporal and carnal manner, how do they partake of the same?

A. They partake of his body and blood, in this sacrament only [*by faith*].

Q. 66. What is it for the worthy receivers to partake of his body and blood by faith?

A. It is to apply and appropriate himself and his righteousness, [*with all his benefits*], to themselves, Pl. xvi. 5, 6.

Q. 67. What are these [*benefits*] which faith, in this sacrament, applies together with Christ himself?

A. Among many others, there are these three comprehensive ones, namely, an ample indemnity of all sin, Mic. vii. 19.; an unquestionable security for the progress of sanctification, Job xvii. 9.; and an undoubted title to eternal life, John x. 28.

Q. 68. Why are these, and the like, called [*his*] benefits?

A. Because he is the purchaser, Tit. ii. 14. proprietor, John iii. 35. and dispenser of them, Eph. iv. 8.

Q. 69. Why are worthy receivers said to be made partakers of [*all*] his benefits?

A. Because where himself is received, all good things go along with him, 1 Cor. iii. 22, 23—*All are yours; and ye are Christ's*.

Q. 70. What is the fruit and effect of their being, by faith, made partakers of Christ and all his benefits?

A. The fruit and effect thereof is [*their spiritual nourishment and growth in grace*].

Q. 71. What doth [*their spiritual nourishment*] imply in it?

A. That this sacrament is not a converting, but a nourishing ordinance.

Q. 72. What doth their [*growth in grace*] imply?

A. That the worthy receivers are already in a state of grace.

Q. 73. How may spiritual nourishment and growth in grace be discerned?

A. If there is a more enlarged desire after the sincere milk of the word, 1 Pet. ii. 2. ; if there is more living by faith and not by sense, 2 Cor. v. 7. ; and if there is more inward opposition to sin, Psal. lxvi. 18.; and outward tenderness in the walk, Psal. xxxix. 1.

QUEST. 97. *What is required to the worthy receiving of the Lord's supper?*

ANSW. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgement to themselves.

Q. 1. What preparatory duty is here required of these that would partake of the Lord's supper?

A. It is [*that they examine themselves*], 1 Cor. xi. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Q. 2. What is it for persons to [*examine themselves*]?

A. It is to make a strict inquiry into, and to pass an impartial judgement upon their spiritual state and frame, by the rule of the word, Psal. lxxvii. 6. and cxix. 105.

Q. 3. What is the best and most successful way of essaying this duty?

A. It is to put it into the hand of the Spirit of God to manage it for us, Psal. cxxxix. 23, 24. *Search me, O God, and know my heart, &c.*

Q. 4. Why is self-examination necessary before receiving the Lord's supper?

A. Because it is peremptorily commanded, in order to discover whether we be in a gracious state; or if we have grace in any measure of exercise; without either of which there can be no comfortable partaking of this ordinance, *Let a man examine himself, and so let him eat.*

Q. 5. Is this the duty of every man, or of some only?

A. It is unquestionably the duty of every man: *Let a man examine himself*: that is, every man and woman, without exception, whether they think themselves gracious or graceless.

Q. 6. Why should a gracious man examine himself?

A. Because *there is not a just man upon earth, that doth good and sinneth not*, Eccl. vii. 20.

Q. 7. Why should they who think they are graceless, examine themselves?

A. Because *they that be whole need not a physician, but they that are sick*, Matth. ix. 12. Hereby they come to see more clearly their absolute need of Christ.

Q. 8. Is self-examination the duty of these only who are to partake for the first time?

A. It is the duty of persons every time they adventure upon this ordinance, as the words of the precept evidently bear, *SO let him eat*; that is, let none approach this holy table at any time, without first essaying this duty.

Q. 9. Is self-examination to be practised only about the time of communion?

A. It ought to be practised daily or habitually, 2 Cor. xiii. 5.; and especially in the view of such a solemn approach to the Lord at his table.

Q. 10. What are these things, about which they that would worthily partake of the Lord's supper, are required to examine themselves?

A. They are required to examine themselves [*of their knowledge—of their faith—of their repentance, love, and new obedience*].

Q. 11. What are they to try or examine about their [*knowledge*]??

A. If they have a competent measure of it: and if the measure they have be of a saving kind.

Q. 12. What is that competent measure of knowledge, which is requisite to the worthy receiving of the Lord's supper?

A. That there be some uptaking of the person, offices, and righteousness of Christ; of the fulness, freedom, and stability of the covenant of grace; of the nature, use, and end of the sacrament of the supper; and likewise of our own manifold sins and wants.

Q. 13. Why is such a knowledge necessary?

A. It is necessary [*to discern the Lord's body*].

Q. 14. What is it to *discern the Lord's body* in this sacrament?

A. It is to view the meritorious atonement, made by the Son of God in our nature, through the veils of bread and wine, which are designed to signify and represent the same.

Q. 15. Who are they who are guilty of *not discerning the Lord's body*?

A. They who rest in partaking of the outward elements, without a solid belief of the mysteries that are wrapt up in them.

Q. 16. How may we know if the measure of knowledge we have attained, be of a *saving kind*?

A. If we think we know nothing yet as we ought to know, 1 Cor. viii. 2.; if we are following on to know the Lord more and more, Hos. vi. 3.; and if our knowledge influences our practice, John xiii. 17. *If ye know these things, happy are ye if ye do them.*

Q. 17. Why is [*faith*] necessary to the worthy partaking of the Lord's supper?

A. It is necessary in order [*to feed upon him*].

Q. 18. What is it to *feed upon Christ* in the sacrament of the supper?

A. It is to receive into our souls, from his fulness, all that spiritual good which is exhibited to us in the promise, John i. 16.

Q. 19. What is it of Christ that faith feeds upon in the sacrament?

A. It feeds upon all these *discoveries* of him that are made in the word; such as, his person, offices, mediatorial characters, and relations, John vi. 57.

Q. 20. How may we know if we have that faith which feeds on Christ in the word and sacrament?

A. Where this true and saving faith is, it is of an appetizing nature, whetting the spiritual appetite after more and more of him, Isa. xxvi. 8, 9.; it purifies the heart, Acts xv. 9.; accounts all things but loss for Christ, Phil. iii. 8.; and is careful to maintain good works, Tit. iii. 8.

Q. 21. What is the use of [*repentance*] in this sacrament?

A. Without repentance there can be no mourning for sin, which is an inseparable concomitant of faith's looking to, or improving a crucified Saviour in this ordinance, Zech.

xii. 10.—*They shall look upon me whom they have pierced, and they shall mourn for him.*

Q. 22. How may we know if our repentance be genuine, or of a right kind?

A. It is true and genuine, if we are grieved for sin as it is offensive to God, Psal. li. 4.; if we are forsaking and turning from it both in heart and life, Hos. xiv. 1.; and particularly, if we are deeply affected with the sin of unbelief, John xvi. 9.

Q. 23. What necessity is there for the exercise of the grace of [*love*] in partaking of the Lord's supper?

A. Without love to Christ, there can be no communion with him in this, or any other ordinance, John xiv. 21.—*He that loveth me, shall be loved of my Father, and I will love him, and I will manifest myself unto him.*

Q. 24. How may we know if our love to Christ be sincere and unfeigned?

A. If it put us upon essaying the most difficult duties he may call us unto, Psal. xxiii. 4.; if it engages us to put a favourable construction upon the afflicting providences we meet with in our lot, Heb. xii. 10.; and if we love his members out of love to himself; or because they are *begotten of him*, 1 John v. 1.

Q. 25. Why is the obedience required by worthy receivers called [*new obedience*]?

A. Because it flows from a new principle of faith and love, Gal. v. 6.; it is performed in a new manner, namely, in the strength of *the grace that is in Christ Jesus*, 2 Tim. ii. 1.; and is directed to a new end, even the glory of God, 1 Cor. x. 31.

Q. 26. How may we know if our obedience is indeed *new obedience*?

A. If we are conscientiously diligent in the practice of all commanded duty, at the same time looking on ourselves as unprofitable servants, Luke xvi. 10.; and lean wholly to the surety righteousness as the sole ground of our acceptance, Isa. xlv. 24.

Q. 27. What *risk* do they run who omit to examine themselves as to the above graces, before they come to the Lord's table?

A. They run the risk of [*coming unworthily*].

Q. 28. What is it to come *unworthily*?

A. It is to come without any real sense, or solid upa-

king of the need that we stand in of Christ, as of God made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. i. 30.

Q. 29. What danger do they incur who thus come unworthily?

A. [*They eat and drink judgement to themselves*], 1 Cor. xi. 29.

Q. 30. In what sense can they who come unworthily be said to eat and drink judgement to themselves?

A. In so far as, by their eating and drinking unworthily, they do that which renders them obnoxious to the righteous judgement of God.

Q. 31. What [*judgement*] do they render themselves obnoxious unto?

A. To temporal judgements, or afflictions of various kinds, in a present life; and to eternal judgement, or condemnation (if mercy prevent not) in the life to come, 1 Cor. xi. 30, 32.

Q. 32. "May not one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?"

A. "If he be duly affected with the apprehension of the want of an interest in Christ, and unfeignedly desires to be found in him, and to depart from iniquity:" in that case, he is to bewail his unbelief, and labour to have his doubts resolved; and in so doing he may and ought to come to the Lord's supper, that he may be further strengthened."†

Q. 33. When may a person be said to be duly affected with the apprehension of the want of an interest in Christ?

A. When he is filled with a restless uneasiness, and can take no comfort in any outward enjoyment, while he thinks himself destitute of an interest in him; and, at the same time, is active and diligent in the use of all the ordinary means, wherein he is usually to be found, Song iii. 1—5.

Q. 34. "May any who profess their faith, and desire to come to the Lord's supper be kept from it?"

A. "Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church until they receive instruction, and manifest their reformation."‡

† Larger Catechism, Q. 172.

‡ Ibid. Q. 173.

Q. 35. Why ought the *ignorant* to be kept back.

A. Because they cannot discern the Lord's body, nor take up the end and design of this sacrament, and therefore will but eat and drink judgement to themselves, 1 Cor. xi. 29.

Q. 36. Why ought the *scandalous* to be kept back from this sacrament ;

A. Because, by the habitual immorality of their practice, they manifest themselves to be under the dominion of the prince of darkness ; and therefore, while in that state, can have no right to the privileges which belong only to the members of Christ's family, 1 Cor. x. 21.

Q. 37. "What is required of them that receive the sacrament of the Lord's supper, in the time of the administration of it ?

A. "It is required of them, that they heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces ; in sorrowing for sin, in hungering and thirsting after Christ, feeding on him by faith—and in renewing their covenant with God, and love to all the saints."†

Q. 38. What is it for the Lord's people to renew *their* covenant with him at his table ?

A. It is to acquiesce anew in the covenant of grace, as made with Christ, Isa. xlv. 5.; and, in so doing, to surrender themselves to the Lord, to be wholly his, trusting that he will keep them by his power, *through faith unto salvation*, 1 Pet. i. 5.

Q. 39. What is it for them to renew their *love to all the saints* on that occasion ?

A. It is to embrace the opportunity of being at the Lord's table, to breathe out the secret and habitual desires of their souls before him, that all the saints, as well as themselves, may share abundantly out of the fulness of Christ, Psalm xc. 14.; and that they *keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*, Jude, ver. 21.

Q. 40. What is the duty of Christians, after they have received the sacrament of the Lord's supper ?

A. It is "seriously to consider how they have behaved

"themselves therein, and with what success; if they find
"quickening and comfort, to bless God for it, beg the con-
"tinuance of it, watch against relapses, fulfil their vows,
"and encourage themselves to a frequent attendance on
"that ordinance."*

Q. 41. What is it to *fulfil our vows*?

A. It is to set about the practice of all commanded du-
ty, according to our engagement, Psal. cxvi. 16, 18.; and
at the same time depend upon the grace and furniture that
is in Christ Jesus for the right performance thereof, Phil.
iv. 13.

Q. 42. What if Christians can find no present benefit by
their attendance on this ordinance?

A. Then they are "more exactly to review their prepa-
"ration to, and carriage at the sacrament; in both which,
"if they can approve themselves to God, and their own
"consciences, they are to wait for the fruit of it in due
"time."†

Q. 43. What if they have failed in their preparation to,
and carriage at the sacrament?

A. Then "they are to be humbled, and attend upon
"it afterward with more care and diligence."‡

Q. 44. "Wherein do the sacraments of baptism and the
"Lord's supper agree?"

A. "In that the author of both is God; the spiritual
"part of both is Christ and his benefits; both are seals of
"the same covenant;—and to be continued in the church
"of Christ until his second coming."§

Q. 45. Wherein do they differ?

A. "In that baptism is to be administered but once with
"water, to be a sign and a seal of our regeneration and in-
"grafting into Christ, and that even to infants: whereas
"the Lord's supper is to be administered often, in the ele-
"ments of bread and wine, to represent and exhibit Christ
"as spiritual nourishment to the soul, and to confirm our
"continuance and growth in him, and that only to such as
"are of years and ability to examine themselves."||

QUEST. 98. *What is prayer?*

ANSW. Prayer is an offering up of our

PART II.

X

* *Lar. Catechism*, 2. 175. † *Ib.* ‡ *Ib.* § *Ib.* 176. || *Ib.* 177.

desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

Q. 1. "Are we to pray to God only?"

A. "God only being to be believed in, and worshipped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other."†

Q. 2. Why is prayer to be made by all to God alone, and to none other?

A. Because "God only is able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all."‡

Q. 3. May we not direct our prayers to any of the persons of the adorable Trinity?

A. To be sure we may; for the Three one God being the sole object of religious worship; which ever of the three persons we address, the other two are understood as included, 2 Cor. xiii. 14.

Q. 4. Why may we not pray to angels or saints departed?

A. Because it would be gross idolatry, they being but mere creatures; nor can they supply the wants, nor remove the miseries which sin has brought upon us.

Q. 5. Do we pray to God to *inform* him of what he knew not before?

A. Not at all: for from eternity he knew all the thoughts that ever should pass through our minds in time, Psal. cxxxix. 2, 4.

Q. 6. Do we pray to him that we may alter his mind, or incline him to any thing which he was formerly unwilling to grant?

A. No: for with him is *no variableness, neither shadow of turning*, James i. 17.; but we pray to him, that we may obtain what we know, and believe he is willing to confer, 1 John v. 14. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

Q. 7. What are the several parts of prayer mentioned in this answer?

† *Larger Catechism, Q. 179.*

‡ *Ibid.*

A. They are these THREE; petition, confession, and thanksgiving.

Q. 8. In which of these doth prayer properly consist?

A. In PETITION, or supplication.

Q. 9. How doth the answer describe our petitions, or supplications?

A. It describes them to be [*an offering up of our desires to God*].

Q. 10. Why are our petitions called [*our desires*]??

A. Because the words of our mouth, without the desires of our heart, are nothing but empty sounds in the ears of God, Isa. xxix. 13.—*This people draw near to me with their mouth,—but have removed their heart far from me.*

Q. 11. Why must there be [*an offering up*] of our desires to God?

A. Because prayers are spiritual sacrifices, 1 Pet. ii. 5.; and all sacrifices were appointed to be offered to God only, 2 Kings xvii. 35, 36.

Q. 12. From whence flow the desires of the heart?

A. From a sense of need: we cannot have any earnest desire after that, the want whereof we are no way affected with; for, *the full soul loatheth an honey comb*, Prov. xxvii. 7.

Q. 13. For what [*things*] ought we to offer our desires to God?

A. [*For things agreeable to his will.*]

Q. 14. What [*will*] of God are we to have our eye upon, when we ask any thing from him?

A. We are to have our eye, not upon his secret, but upon his revealed will, Deut. xxix. 29.

Q. 15. How shall we know, if what we ask be agreeable to his revealed will?

A. If we ask what he has promised, we are sure it is agreeable to his revealed will to confer it, because the promise is to us, Acts ii. 39.

Q. 16. Are we straitened, or narrowed, in our requests, when we are confined to the promise as the subject-matter of them?

A. By no means; for the promise contains infinitely more than we are able to ask or think, Eph. iii. 20.

Q. 17. May we ask temporal mercies at the hand of God?

A. Yes; because they are promised, so far as we have any real need of them, Psal. xxxiv. 10. Isa. xxxiii. 16.

Q. 18. Whether ought temporal or spiritual mercies to have the preference in our requests?

A. Spiritual mercies ought to have the preference, Matth. vi. 33. *Seek ye FIRST the kingdom of God, and his righteousness, and all these things shall be added unto you.*

Q. 19. What is meant by the *kingdom of God and his righteousness*?

A. The work of grace in the soul, and the surety righteousness imputed as the foundation thereof, Rom. viii. 4.

Q. 20. Why are these to be sought in the first place?

A. Because absolutely necessary to salvation, Rom. v. 21.

Q. 21. In whose NAME are we to ask things agreeable to God's will?

A. [*In the name of Christ*].

Q. 22. "What is it to pray in the name of Christ?"

A. It is, "in obedience to his command, and in confidence of his promise, to ask mercies for his sake."*

Q. 23. Is the bare mentioning of Christ's name a praying therein?

A. No: but a "a drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation."†

Q. 24. "Why are we to pray in the name of Christ?"

A. "Because the sinfulness of man, and his distance from God, by reason thereof, is so great, as that we can have no access into his presence without a Mediator."‡

Q. 25. Is there any other Mediator but Christ, in whose name we may approach unto God?

A. No: "there being none in heaven or earth appointed to, or fit for that glorious work but Christ alone; we are to pray in no other name but his only, Col. iii. 17."§

Q. 26. Can we, of ourselves, pray in a right manner?

A. No: unless the *Spirit of supplication* is poured upon us (Zech. xii. 10.), to help our infirmities; *for we know not what to pray for as we ought.* Rom. viii. 26.

Q. 27. "How doth the Spirit help us to pray?"

A. "—By enabling us to understand both for whom, and what, and how prayer is to be made."||

Q. 28. "For whom are we to pray?"

A. "For the whole church of Christ upon earth; for

* *Larger Catechism*, Q. 180.

† *Ibid.*

‡ *Ibid.* Q. 181.

§ *Ibid.*

|| *Ibid.* Q. 182.

"magistrates, and ministers; for ourselves, our brethren;
"yea, our enemies; and for all sorts of men living, or that
"shall live hereafter."†

Q. 29. What are we to pray for, in behalf of the *whole church of Christ upon earth*?

A. *That they all may be one in Christ the glorious head, John xvii. 21.; and that they may grow up unto him in all things, Eph. iv. 15.; till they all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, ver. 13.*

Q. 30. What should we pray for with reference to magistrates?

A. That they may not be a terror to good works, but to the evil, Rom. xiii. 3.; and that under them we may lead a quiet and peaceable life, in all godliness and honesty, 1 Tim. ii. 2.

Q. 31. What should we pray for in behalf of ministers?

A. That they may not shun to declare unto their hearers *all the counsel of God*, Acts xx. 27.; and that they may *watch for their souls, as they that must give an account*, Heb. xiii. 17.

Q. 32. Can we be hearty in praying for others, if we neglect to pray for ourselves?

A. No: for if we are indifferent about the state of our own souls, it is impossible we can be concerned for others; any farther than our interest and affection bind us, Job xxvii. 10.

Q. 33. Who are our brethren whom we are to pray for?

A. They are not only our kindred according to the flesh, but all the members of the visible church, yea, all our fellow-creatures, 1 John iv. 21.

Q. 34. What are we to pray for, in behalf of our enemies?

A. That their hearts may be changed, their tempers softened, that however they have carried towards us, they may be made Christ's friends, and partakers of eternal salvation through him, Matth. v. 44. compared with Luke xxiii. 34.

Q. 35. If we are to pray for *all sorts of men living*, how may we pray about the *Roman Antichrist*?

A. Out of the love we should bear to our fellow-creatures, who are under the yoke and dominion of the Roman An-

tichrist, we ought to pray no otherwise about him, than that the Lord would soon consume him with the Spirit of his mouth, and destroy him with the brightness of his coming, 2 Theff. ii. 8.

Q. 36. What do we mean, when we pray for those that shall live hereafter?

A. We hereby desire, that Christ's kingdom and interest may be propagated and advanced in the world, until his second coming, Psal. ciii. 18. John xvii. 20.

Q. 37. Whom are we not to pray for?

A. We are not to pray "for the dead, 2 Sam. xii. 23.; nor for those that are known to have sinned the sin unto death, 1 John v. 16."†

Q. 38. Why should we not pray for the dead?

A. Because at death the state of every man and woman is unalterably fixed, Luke xvi. 22, 27.

Q. 39. How may these be known, who have *sinned the sin unto death*?

A. By their rejecting the gospel which they once professed to embrace: by their malice and envy against Christ, and the way of salvation through him; by their treating the convincing evidences of Christianity, and the peculiar doctrines thereof, with blasphemy and contempt; and by their rooted hatred of all religion, and the professors of it.

Q. 40. Why are we not to pray for these, who are known to have sinned this sin?

A. Because the *sin against the Holy Ghost* is declared in scripture to be unpardonable, (Matth. xii. 31, 32.); in regard it is a wilful and blasphemous opposition to the testimony of the Spirit of God concerning Christ, as the only way of salvation, Luke xii. 10.†

Q. 41. "For what things are we to pray?"

A. "For all things tending to the glory of God, the welfare of the church, our own or others good, but not for any thing that is unlawful."||

Q. 42. "How are we to pray?"

A. "We are to pray—with understanding, faith, sincerity, fervency, love, and perseverance."§

Q. 43. What is it to pray with understanding?

† *Larger Catechism*, Q. 183.

‡ See a further account of the *sin against the Holy Ghost*, PART I. on the head of Sin in General.

|| *Larger Catechism*, Q. 184.

§ *Ibid.* Q. 185.

A. It is to have some knowledge of God, who is the object of prayer, Psal. lxxv. 2. ; of our own necessities, which are the subject matter thereof, Psal. lx. 11. ; and of the promises, which are our encouragement therein, Num. xiv. 17—19.

Q. 44. What is it to pray in *faith* ?

A. It is to believe that we receive the promised blessings we ask, because he has said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," Matth. xi. 24.

Q. 45. What is it to pray with *sincerity* and *fervency* ?

A. It is to have the heart and affections earnestly intent upon what we are praying for, Psal. xviii. 1. *O Lord, attend unto my cry ; give ear unto my prayer, that goeth not out of feigned lips.*

Q. 46. What is that *love* to God, which should be exercised in prayer ?

A. It is an ardent desire of his presence, Psal. xxvii. 9. and an unfeigned delight in him, as the most amiable and soul-satisfying object, Psal. lxxiii. 25.

Q. 47. What is it to pray with *perseverance*, Eph. vi. 18. ?

A. It is to continue *instant* in *prayer*, as the word is rendered, Rom. xii. 12. ; or. to bear up against all discouragements, and not to give over, though we have not a speedy answer or return, Matth. xv. 22—29.

Q. 48. Is there any difference betwixt praying *with perseverance*, and *praying always*, or *without ceasing*, 1 Thess. v. 17. ?

A. The difference may lie in this, that to pray *with perseverance*, is not to weary of the duty, or desist from it, though we do not immediately obtain what we are praying for ; but to pray *always*, or *without ceasing*, is to study to maintain a praying frame, Psal. lxxiii. 23. and not to neglect the seasons of prayer, as they recur upon us, Psal. lxi. 2.

Q. 49. What are the several *kinds* of prayer pointed at in scripture ?

A. They are commonly ranked under these *three*, namely, *secret*, *private*, and *public* prayer.

Q. 50. What is *SECRET* prayer ?

A. It is the retirement of individuals, or single persons, from all company with others, for a time, that they may have free and familiar intercourse with God by themselves,

Matth. vi. 6. "But thou, when thou prayest, enter into thy closet: and when thou hast shut thy door, pray to thy Father which is in secret."

Q. 51. Is secret prayer incumbent on every Christian?

A. Yes: because every Christian has his own particular wants to be supplied, Psal. lxx. 5.; doubts to be solved, Isa. xxxviii. 14.; and difficulties to be removed, 2 Cor. xii. 8. which none but God himself can do, Psal. xxxv. 10.

Q. 52. May there not be secret prayer even in company with others?

A. Yes; there may be what is ordinarily called EJACULATORY prayer?

Q. 53. What is ejaculatory prayer?

A. It is a secret and sudden lifting up of the soul's desires to God, upon any emergency that may occur in providence.

Q. 54. How may this kind of prayer be gone about?

A. Either by a simple thought darted up to heaven, as it would seem Nehemiah did, chap. ii. 4.; or by words uttered in the mind, yet so as the voice cannot be heard, as we read that Hannah did, 1 Sam. i. 13.

Q. 55. What success have these ejaculatory breathings of the soul met with?

A. They have met with very quick and happy returns, as in the instance of Moses, who, in the midst of the people's murmuring at the Red Sea, dispatched his desires to heaven, in some short ejaculation, to which the Lord gave a present return, Exod. xiv. 15.—*Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.* And the sons of Reuben, &c. when fighting with the Hagarites, 1 Chron. v. 20.—*They cried to God in the battle, and he was intreated of them.*

Q. 56. What is the usefulness of ejaculatory prayer?

A. It tends to maintain fellowship with God, without any interruption of our lawful callings, Psal. lxxiii. 23.; It is also a mean to repel sudden temptations, 2 Cor. xii. 8, 9; and to dispose the heart for a more solemn performance of the stated duties of prayer and praise in the season of them, Psal. xlii. verses 6th and 8th compared.

Q. 57. What is PRIVATE prayer?

A. It is prayer among a few Christians, met together for joining in that solemn exercise, Rom. xvi. 5.

Q. 58. How is it commonly distinguished?

A. Into *family**, and *social* prayer.

Q. 59. What is *social* prayer?

A. It is to pray in a fellowship society of Christians, out of several families, intermixed with spiritual conference upon soul-edifying subjects; and that at such times as they mutually agree among themselves, Mal. iii. 16.

Q. 60. What is PUBLIC prayer?

A. It is the solemn worshipping of God by the church, in his public assemblies, wherein a *pastor*, or one authorised to preach the gospel, is always the mouth of the people to God, Acts xx. 36.

Q. 61. What is it to JOIN in private or public prayer, where one is the mouth of the rest?

A. It is to offer up the desires that come from the mouth of the *speaker* (for things agreeable to God's will), as if uttered by ourselves.

Q. 62. What is incumbent on those who are the *mouth* of others in prayer to God?

A. They are called, to take very special care, that their prayers be regulated exactly by the revealed will of God; in which case, all present will be encouraged to join in every part of the duty.

Q. 63. What is requisite for joining in prayer in a *right manner*?

A. It is highly requisite, in order hereunto, that there be close attention without wandering, Acts ii. 42. *And they continued stedfastly in—prayers*; that there be a lively faith without doubting, James i. 6.; and a series of ejaculation concurring with the words of God that may be spoken, 1 Chron. xvi. 30.

Q. 64. What is the SECOND PART of prayer mentioned in the *answer*?

A. It is [*confession of our sins*].

Q. 65. Why is *confession of sin* mentioned as a part of prayer?

A. Because, being sinners, we cannot pray in faith for any promised mercy, without acknowledging our unworthiness of it, or that it is infinitely above our desert, Dan. ix. 18.

† About family prayer, see on the head of Sanctifying the Sabbath.

Q. 66. What then doth the confession of sin necessarily suppose?

A. It supposes guilt, and deserved punishment on account of it, Ezra ix. 13.

Q. 67. Why is confession of sin necessary in prayer?

A. Because we cannot be cordial and hearty in asking forgiveness of our sins, unless we are some way affected by a sense of them, Psal. xxv. 11.

Q. 68. For what *end* should we confess our sins in prayer?

A. That God may be justified, and have the glory of his judgements, as being all of them just and righteous, Psal. li. 4.; and that we may be humbled, and disposed to receive undeserved favours with gratitude, Psal. xxxii. 5.

Q. 69. In what *manner* should we confess our sins?

A. With grief and hatred of them, Luke xviii. 13.; and with full purpose (in the strength of grace) to forsake them, Job xxxiv. 32.

Q. 70. What is the **THIRD PART** of prayer mentioned in the *answer*?

A. It is a [*thankful acknowledgement of his mercies*].

Q. 71. Are prayer and thanksgiving joined together in scripture?

A. Yes: Psal. cxvi. 17. *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.*

Q. 72. What is the subject matter of *thankfulness*?

A. It is [*mercies*], or benefits, whether offered or received.

Q. 73. Why are blessings we want called *mercies*?

A. Because having made ourselves miserable by sin, we are most unworthy and undeserving of them, Gen. xxxii. 10.

Q. 74. Why called [**HIS**] mercies?

A. Because God himself is the author of them, and they are his free gift unto us, 1 Tim. vi. 17.

Q. 75. What mercies ought we to be thankful for?

A. Both for temporal and spiritual; common and special mercies, Psal. cxlv. 9.

Q. 76. What is the best evidence of thankfulness to God for his mercies of any kind?

A. It is to be thankful for Christ *his unspeakable gift*, 2 Cor. ix. 15.

Q. 77. When ought we to make thankful acknowledgement to God for his mercies?

A. At all times, and on all occasions ; there being no condition of life, but what has some mixture of mercy in it, Job xi. 6. Psal. ci. 1.

Q. 78. Is there ground of thankfulness under afflictions or chastisements ?

A. *Though no chastening for the present be joyous, but grievous ; nevertheless it is ground of thankfulness, if afterward it yieldeth the peaceable fruit of righteousness, and be for our profit, and that we may be partakers of his holiness,* Heb. xii. 10, 11.

Q. 79. Why ought prayer to be joined with a thankful acknowledgement of God's mercies ?

A. That the mercies we receive may be blessed to us in the use of them ; and that we may not, by our ingratitude, provoke God to deny us the mercies we may ask for the future, Isa. i. xv.

Q. 80. How may we know if our prayers are accepted and heard ?

A. If we have been helped to enlargement and importunity in prayer, and yet have attained to a holy submission to the will of God, as to the particular we are asking, it is a good evidence that he has heard the voice of our supplication, 2 Chron. xx. 12, 17.

Q. 81. How may we know whether mercies come to us in the course of common providence, or as an answer of prayer ?

A. This may be known both from the *manner*, and from the *time*, in which mercies are received.

Q. 82. How may it appear from the manner in which mercies are received, that they are in answer to our prayers ?

A. It may be known by these two signs, namely, if the mercy is granted speedily and unexpectedly, Isa. lxxv. 24. : and other mercies are conferred together with, and over and above that which we desired, 1 Kings iii. 12, 13.

Q. 83. How may it be known from the time in which mercies are received, that they are given in return of prayer ?

A. If they are granted at the time when we need them most, or at the time when we are most earnest and importunate about them ; as Peter's deliverance from prison was on the very night, which Herod had determined should be his last ; and likewise when the church was assembled to wrestle in prayer for him, Acts xii. 6, 7, 12.

Q. 84. Why doth the Lord delay mercies, which he designs afterward to confer?

A. He delays granting them, that we may be the more thankful for them when they come: and, in the mean time, to make us more assiduous, and ardent supplicants for them, 2 Cor. xii. 8, 9.

QUEST. 99. *What rule hath God given for our direction in prayer?*

ANSW. The whole word of God is of use to direct us in prayer; but the special rule of direction, is that form of prayer, which Christ taught his disciples, commonly called, *The Lord's prayer*.

Q. 1. Why do we need [*direction*] in prayer?

A. Because man is naturally a stranger, both to God and himself, being ignorant both of the glorious perfections of God, Rom. iii. 11.; and of his own sins and wants, Rev. iii. 17.

Q. 2. From whence are we to take direction in prayer?

A. From [*the whole word of God*], which is [*of use to direct us*] therein.

Q. 3. Is every part of the word of equal use for our direction in prayer?

A. Though "all things in the scripture are not alike plain in themselves, nor alike clear unto all, †" yet there is no part of the word from whence an intelligent person, in a due use of the ordinary means, may not gather something that may be proper matter, either for petition, confession, or thanksgiving in prayer, 1 John v. 14.

Q. 4. Of what use in prayer, are the sins which we read in scripture, that other churches before us have been guilty of, and the judgements which have been inflicted for the same?

A. They are of use to direct us to pray, that the Lord would keep his church and people in the day wherein we live, from running into the same snares, and thereby exposing themselves to the same judgements, 1 Cor. x. 11.

† *Confession, chap. i. § 7.*

Q. 5. Of what use in prayer are the doctrines of the word in general?

A. They are of use to instruct us in the principles of religion, or chain of divine truth; without some knowledge whereof, it is impossible to pray to the edification, either of ourselves or others, Rom. x. 14.

Q. 6. Of what use is the doctrine of the *blessed Trinity*, in particular, for our direction in prayer?

A. It is of singular use, to point out the method in which we are to hope for the blessings we pray for, namely, *from the Father, through Christ, by the Spirit*, according to Eph. ii. 18. *Through him (that is, through Christ) we have an access by one Spirit unto the Father.*

Q. 7. Of what use are the offices of Christ, for our direction in prayer?

A. They are of use to direct us to pray, that of God he may be made unto us wisdom, as a prophet; righteousness, as a priest; sanctification, as a king; and complete redemption, as being all the three in one person, 1 Cor. i. 30.

Q. 8. Of what use are the promises for this end?

A. They contain the very matter of prayer; and the pleading of them, by faith, is also the right manner in which the duty should be performed, James i. 6.

Q. 9. What is [*the special rule of direction*] for the duty of prayer?

A. It is [*that form of prayer which Christ taught his disciples, commonly called, THE LORD'S PRAYER*].

Q. 10. Why is this called [*the special rule*] of direction?

A. Because there is not any one portion of scripture, where the *petitory* part of prayer is so comprehensively and methodically laid down, as in the Lord's prayer.

Q. 11. Could Christ use this prayer for himself?

A. No; he could not put up the fifth petition, *Forgive us our debts*; because he had not sins of his own to forgive, being *separate from sinners*, Heb. vii. 26.

Q. 12. Why then is it [*commonly called, the LORD'S PRAYER*]?

A. Because it was dictated by him to his disciples, in answer to their request, Luke xi. 1.—*Lord, teach us to pray, as John also taught his disciples.*

Q. 13. Whether did Christ prescribe this prayer as a *form*, or as a *pattern*?

A. He prescribed it as a pattern, for direction in the duty of prayer, Matth. vi. 9. *After this MANNER pray ye.*

Q. 14. What is the difference between a form and a pattern of prayer?

A. A form of prayer is a certain mode of expression, which must be used without the least variation; whereas a pattern is only a directory as to the matter, leaving to the suppliant himself to clothe his desires with such words, as are most adapted to his present circumstances.

Q. 15. Why then is the Lord's prayer called in the answer [THAT FORM of prayer which Christ taught his disciples]?

A. Because the words of this prayer "may be used as "a prayer" to God, equally with other scriptures, "so "that it be done with understanding, faith, reverence, and "other graces necessary to the right performance of the "duty of prayer."†

Q. 16. How doth it appear, that this prayer is not designed for a form to the precise words whereof Christ's disciples and followers are to be tied strictly down, in all after ages?

A. This plainly appears, from its not containing expressly, all the parts of prayer; and from its not being related by Matthew and Luke in the same manner.

Q. 17. What are those parts of prayer which are not expressly contained in the Lord's prayer?

A. They are the confession of our sins, and the thankful acknowledgement of God's mercies; neither of which are in express terms, but by consequence only, contained in the said prayer.

Q. 18. From what part of this prayer may confession of sins be deduced?

A. From the fifth petition; for, when we pray, *Forgive us our debts*, we, by consequence, confess that we have debts to be forgiven.

Q. 19. How is a thankful acknowledgement of mercies included in the Lord's prayer.

A. When we pray, *Hallowed be thy name*, we, of consequence, make a thankful acknowledgement of all these known instances, wherein God's name has been glorified: and when we pray, *Give us this day our daily bread*, we

† Larger Catechism, Quest. 187.

upon the matter, acknowledge the bounty of his providence, which has hitherto so kindly supplied our wants.

Q. 20. How do the evangelists Matthew and Luke differ, as to the manner in which they relate this prayer?

A. Though there be a perfect harmony betwixt them, as to the sense or *matter* of the prayer: yet there is some difference as to the mode of expression, particularly in the *fourth* and *fifth* petitions.

Q. 21. How do they differ in the *fourth* petition?

A. Matthew has it, *Give us this day our daily bread*, chap. vi. 11.; Luke, *Give us day by day, our daily bread*, chap. xi. 3.

Q. 22. What is the meaning of *give us this day*?

A. It is a petition of what we want at present.

Q. 23. What is imported in *give us day by day*?

A. The expression imports, that the wants, which need to be supplied, will daily recur.

Q. 24. How do the two evangelists differ, as to their manner of expressing the *fifth* petition?

A. Matthew says, *Forgive us our debts, as we forgive our debtors*, chap. vi. 12.; Luke expresses it, *Forgive us our sins, as we forgive every one that is indebted to us*, chap. xi. 4.

Q. 25. How do they differ as to the *conclusion*?

A. Matthew has it; Luke leaves it out.

Q. 26. What is the argument from all this, against the Lord's prayer being designed for a *set form*?

A. The argument is, that if it had been designed for a *set form*, the two evangelists would have expressed it in the same very words, without the least variation.

Q. 27. What argument is there from the *practice of the apostles* against its being a *set form*?

A. That though several prayers of theirs are recorded in the New Testament, yet none of them use the express words of the Lord's prayer.

Q. 28. Would it not seem that this prayer is commanded to be used as a form, from our Lord's prefixing these words to it; *When ye pray, say, Our Father*, &c. Luke xi. 2.?

A. No more can be intended by this expression in Luke, *When ye pray, say*, than what is meant in the parallel place, Matth. vi. 7. **AFTER THIS MANNER pray ye**; namely, to use the Lord's prayer as a *directory*; otherwise, Luke's form, and not Matthew's, should be followed.

Q. 29. May none, at any rate, use set forms, however found?

A. If set forms are found, or agreeable to the will of God, they may be used by children, or such as are weak in knowledge, till they acquire some insight in the principles of religion; and then they ought to be laid aside, and extemporary prayer practised and improved.

Q. 30. But may not they, who are weak in knowledge, read found forms as their prayers to God?

A. No: they ought to repeat them, because the committing of them to memory will tend to imprint the matter of them more deeply on the mind, than the bare reading can possibly do: because there is not the least shadow of an example in scripture, for reading prayers to God on any account whatsoever.

Q. 31. Why is the *continued practice* of set forms unwarrantable?

A. Because the case and circumstance of the church in general, and every member thereof in particular, is so exceeding *various*, that it is impossible any set form can correspond thereunto. Moreover, the continued practice of a set form, as it is an encouraging of sloth, so it is an overlooking the aid of the Spirit, whose office it is to help our infirmities, when *we know not what we should pray for as we ought*, Rom. viii. 26.

Q. 32. "Of how many parts doth the Lord's prayer consist?"

A. The Lord's prayer consists of three parts, a "preface, petitions, and a conclusion."†

QUEST. 100. *What doth the preface of the Lord's prayer teach us?*

ANSW. The preface of the Lord's prayer (which is, *Our Father which art in heaven*), teacheth us, to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us: and that we should pray with and for others.

Q. 1. In what words is the [*preface*] of the Lord's prayer contained?

† *Larger Catechism*, Q. 188.

A. It is contained in these words, [*Our Father which art in heaven*].

Q. 2. What is the end and design of this preface?

A. It is to give us a *directory* how to invoke or address the true object of all religious worship.

Q. 3. What is it to invoke or address God in prayer?

A. It is, in a believing and reverential manner, to make mention of some of his names, titles, or attributes, in a suitability to the nature of the duty in which we are engaged: as in 1 Kings viii. 23. Dan. ix. 4.

Q. 4. Whom do we invoke, or call upon, when we address the [FATHER]?

A. We invoke the THREE-ONE GOD; because, though each person of the Trinity be the object of worship, 2 Cor. xiii. 14.; yet when any one of these adorable persons is addressed, we are, in our minds, to include the other two; in regard the very same divine nature and essence is in them all, 1 Chron. xxix. 10.

Q. 5. Why are we directed to address the Three-one God, as a *Father*?

A. To teach us, that the object of true and acceptable worship is a reconciled God, Psal. cxxx. 4.

Q. 6. In What respect is God called a *Father*, with reference to *men*?

A. He is called a Father, with reference to them, either in respect of creation, external covenant relation, or the grace of adoption.

Q. 7. To whom is he a Father in respect of *creation*?

A. In this respect he is a Father to all mankind in general, Mal. ii. 10.

Q. 8. To whom is he a Father in respect of *external covenant relation*?

A. To all the members of the visible church, or such as profess the true religion, and their children, 2 Cor. vi. 18.

Q. 9. To whom is he a Father in respect of the *grace of adoption*?

A. To believers only, or such as are *the children of God*, by faith in Christ Jesus, Gal. iii. 26.

Q. 10. May not every one who hears the gospel warrantably cry unto God, *My Father*, according to Jer. iii. 4.?

A. No doubt but it is their duty to do so, upon the call and command of God; but none will actually do it in faith,

but they into whose hearts *God hath sent forth the Spirit of his Son*, Gal. iv. 6.

Q. 11. What are we taught, when we are directed to invoke God in prayer, by the title of *Father*?

A. We are hereby taught [*to draw near to God—as children to a Father*].

Q. 12. [In what *manner* should God's children draw near to him as their Father]?

A. [*With all holy reverence and confidence*].

Q. 13. Why called [*holy reverence*]?

A. To distinguish it from that dutiful regard and respect which children owe to their parents by the dictates of nature's light.

Q. 14. Wherein consists the nature of this [*holy reverence*]?

A. It consists in a most profound inward esteem of God, as a Father, accompanied with “other child-like dispositions,”† becoming that relation, Isa. lxvi. 9.

Q. 15. What are these *other child-like dispositions*, which accompany the reverence wherewith God's children approach unto him?

A. Among others, there are patience under his rebukes, Mic. vii. 9. ; obedience to his commands, Acts ix. 6. ; and a fervent zeal for his honour and glory, Mal. i. 6.

Q. 16. What is that [*confidence*] which God's children have in him as their Father?

A. It is an entire trust they repose in him, as [*able and ready to help*] them.

Q. 17. *Whence* are they persuaded of his ability and readiness to help them?

A. From his all-sufficiency, Luke xi. 13. and boundless liberality, Psal. lxxxiv. 11. as laid out in the promise for their behoof.

Q. 18. What *help* doth he afford them?

A. Such a help as to do ALL; for it is *God that worketh in us, both to will and to do of his good pleasure*, Phil. ii. 13.

Q. 19. Why are we directed to address our Father [IN HEAVEN]?

A. To teach us to draw near to him, with “heavenly affections, Lam. iii. 41. and due apprehension of his sovereign power, majesty, and gracious condescension, Isa. lxiii. 15, 16.”‡

† *Larger Catechism*, Q. 189.

‡ *Ibid.*

Q. 20. What doth the consideration of his being in heaven more particularly teach us?

A. It teacheth us, *from whence* to expect our blessings and benefits, and likewise the *manner* in which we ought to address God for them.

Q. 21. *From whence* are we to expect our blessings?

A. *From above*, James i. 17. because they are *in heavenly places*, Eph. i. 3.

Q. 22. Why are our blessings said to be *in heavenly places*?

A. Because their original is from thence, and *there* will the full enjoyment at last be, Psal. xvi. 11.

Q. 23. What doth the consideration of God's being in heaven teach us, with reference to the *manner* in which we ought to address him for our blessings?

A. It teacheth us to be modest, humble, and cautious, in our conceptions of, and applications to him; as being a God of such inconceivable greatness, and glorious majesty, Eccl. v. 1. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few.*

Q. 24. Whom doth the relative pronoun [*our*], in the preface, refer unto?

A. It refers both to ourselves and others.

Q. 25. What is the import of it as it refers to *ourselves*?

A. When we are directed to say [*our Father*], it imports the faith and confidence we are warranted to express in him, as standing in such an amiable relation.

Q. 26. Upon what *grounds* are we warranted to express our faith and confidence in him, as standing in the amiable relation of our *Father*?

A. Upon the ground of his being *the God and Father of our Lord Jesus Christ*, Eph. i. 3.; and upon the ground of our new-covenant Head calling him *my Father*, in the name of all his spiritual seed, Psal. lxxxix. 26. *He shall cry unto me, Thou art MY FATHER.*

Q. 27. What do these words, *our Father*, import, as they have a respect unto *others*?

A. They import, [*that we should pray with and for others*].

Q. 28. What is it to pray [*with*] others?

A. It is to be the *mouth* of others to God, or to join with them in family or social worship.

Q. 29. What is it to pray [*for*] others?

A. It is to express our concern about them, or our sympathy with them before God, as sincerely and ingeniously, as we would do with reference to ourselves, were we in the same circumstances, Psal. xxxv. 13.

Q. 30. Who are these [*others*] we should pray for?

A. we should pray for *all men*, 1 Tim. ii. 1.; yea, for them which despitefully use us and persecute us, Matth. v. 44.; but especially for *all saints*, Eph. vi. 18.

Q. 31. Why have *all the saints* a special claim to our prayers?

A. Because they are the special favourites of heaven, John xv. 9.; and therefore the very butt of the keenest resentment of hell, 1 Pet. v. 8.

QUEST. 101. *What do we pray for in the first petition?*

ANSW. In the first petition (which is, *Hallowed be thy name*), we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

Q. 1. What is the meaning of the word [*petition*]?

A. It signifies asking or desiring of any thing.

Q. 2. How many petitions are there in the Lord's prayer?

A. There are six.

Q. 3. In what *order* are these six petitions ranged?

A. The three first bear a more immediate respect unto God; and the three last unto ourselves.

Q. 4. What are we taught by this order of ranking the petitions?

A. Hereby we are taught, first to pray for what concerns the glory of God, as being the highest and most valuable end; and then for what respects our own advantage, as being only subordinate thereunto, Matth. vi. 33.

Q. 5. Which is the *first* of these petitions?

A. It is in these words, [*Hallowed be thy name*].

Q. 6. What is signified by the [name] of God in this petition?

A. It is explained in the answer to be [*all that whereby he maketh himself known*].

Q. 7. What is our duty with reference to this name of God?

A. It is to pray that it may be [*hallowed*].

Q. 8. What is the meaning of the word HALLOWED?

A. It is explained in the answer to be the same with *glorified*; when we pray, *Hallowed be thy name*, we pray, that God himself may be glorified.

Q. 9. By *whom* should we pray that God's name may be hallowed or glorified?

A. We should pray that his name may be glorified by *himself*; and likewise that he [*would enable us and others to glorify him*].

Q. 10. What do we mean, when we pray, that God's name may be glorified by *himself*?

A. We mean that he would be pleased daily to demonstrate it more and more to the world, to be what it really is, most holy and most glorious, so as to excite that adoration and esteem which is due to him; for, says he, *I will be sanctified in them that come nigh to me, and before all the people will I be glorified*. Lev. x. 3.

Q. 11. *Where* doth he thus demonstrate the glory of his own name?

A. In his own word; and by his works both of creation and providence, particularly by the glorious device of redemption.

Q. 12. What do we acknowledge, when we pray that God *would enable us and others to glorify him*?

A. We thereby acknowledge "the utter inability and indisposition that is in ourselves and all men, to honour God aright, 2 Cor. iii. 5."†

Q. 13. What is requisite in order to our *honouring God aright*?

A. In order hereunto, it is requisite that we diligently attend to the *several ways*, whereby God [*maketh himself known*], such as his attributes, ordinances, word, and works; and see if we are studying to glorify him in all these.

Q. 14. How do we glorify him in his *attributes*, or *perfections*?

† Larger Catechism, Q. 190.

A. When we think or speak of them with becoming reverence, and endeavour to exercise suitable acts of faith upon them; such as, admiring his wisdom, depending on his power, and trusting to his faithfulness, that he will do as he has said.

Q. 15. How do we glorify him in his *ordinances*?

A. When we attend upon them, and improve them for our spiritual nourishment, and growth in grace, Psal. lxxxiv. 10.

Q. 16. How do we glorify him in his *word*?

A. When we believe it as the record of God, John xx. 31.

Q. 17. How do we glorify him in his *work of creation*?

A. When we take up and admire *his eternal power and Godhead*, as shining therein, Rom. i. 20.

Q. 18. How do we glorify him in his *works of providence*?

A. When we have a grateful sense of his mercies, Gen. xxxii. 10.; and tremble at his judgements, Psal. cxix. 120.

Q. 19. How do we honour him in his *glorious device of redemption*?

A. When we receive and rest upon Christ alone for salvation, as he is offered to us in the gospel, Acts xv. 11.

Q. 20. What do we mean, when we pray that God would enable [*others*] to glorify him, as well as ourselves?

A. We thereby in effect pray, that the *earth may be full of the knowledge of the Lord, as the waters cover the sea*, Isa. xi. 9.: that *so from the uttermost part of the earth may be heard songs, even glory to the Righteous*, chap. xxiv. 6.

Q. 21. What are these things we should pray God would *prevent and remove*, that his name may be glorified?

A. We should pray, "that he would prevent and remove "Atheism, ignorance, idolatry, and whatever is dishonour-
"able to him."†

Q. 22. What should we pray God would do in the *course* of his *providence*, for glorifying his own name?

A. [*That he would dispose all things to his own glory*].

Q. 23. How doth God *dispose all things to his own glory*?

A. By bringing a revenue of glory to himself, even out of these things that seem most opposite thereunto, Is. xliii. 20.

Q. 24. What are these *seemingly opposite things*, out of which God brings a revenue of glory to himself?

A. Among others, there are *persecutions* and the *falls* of *believers*.

Q. 25. How doth he bring a revenue of glory to himself out of *persecutions*?

A. By over-ruling them to the furtherance of the gospel, Acts xi. 19—21.

Q. 26. How doth he bring glory to himself out of the *falls* of *believers*?

A. By over-ruling their falls and miscarriages, in such a manner, as that thereby they are made more humble, watchful, and circumspect, for the future, Psal. li. 3.

QUEST. 102. *What do we pray for in the second petition?*

ANSW. In the second petition (which is, *Thy kingdom come*), We pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Q. 1. How manifold is God's [*kingdom*] in this world?

A. TWOFOLD; namely, his *general*, essential, or providential kingdom; and his *special* kingdom.

Q. 2. What is his *general* kingdom?

A. It is the absolute power and sovereignty which he exercises over all things in heaven, earth, and hell, for the purposes of his own glory, Psal. ciii. 19.—*His kingdom ruleth over all.*

Q. 3. What is his *special* kingdom?

A. It is the government and care which he exercises in and over his church and people, as a society distinct from the rest of the world, Psal. lix. 13.—*God ruleth in Jacob unto the ends of the earth.*

Q. 4. Into whose hands is the management of God's *special* kingdom committed?

A. Into the hands of Christ as Mediator, Psal. ii. 6.

Q. 5. How is this kingdom, as committed into his hands, usually called?

A. His *mediatory*, or *donative* kingdom.

Q. 6. Why called his *mediatory* kingdom?

A. Because he holds it as Mediator, Luke xxii. 29.

Q. 7. Why called his *donative* kingdom?

A. Because it is *given* him of the Father as a reward of his meritorious obedience and suffering, Matth. xxviii. 18.; and to distinguish it from his *essential* kingdom.

Q. 8. May his *essential* kingdom be said to be *given* him?

A. By no means; because it is *natural* to him, as God equal with the Father, and can no more be given him, than his divine nature and personality can.

Q. 9. What are we directed to pray in this petition, with reference to God's kingdom in general?

A. That it may COME: [*Thy kingdom come*].

Q. 10. In what sense may we pray for the *coming* of his *essential* kingdom?

A. Only in this sense, that he would more and more demonstrate his sovereign power and authority over all things, and that the same may be more and more acknowledged by the children of men, Psal. lxxiii. 18.

Q. 11. Would it be warrantable for us to pray, that he would govern the world, or actually exercise his supreme power?

A. It would be more warrantable to pray for this, than to pray that he would be an infinite Sovereign, which he cannot but be; and act agreeable to his nature, which he cannot but do.

Q. 12. Whether is it the coming of God's general or special kingdom that is chiefly intended in the *Answer*?

A. It is the coming of his special kingdom of *grace* here, and of *glory* hereafter.

Q. 13. Are the kingdoms of grace and glory *different* kingdoms?

A. They are not so much different *kingdoms*, as different *STATES* in the *same* kingdom: according to the common maxim, *Grace is glory begun, and glory is grace consummated*, or in perfection.

Q. 14. How may the kingdom of grace in this world be viewed?

A. Either as to outward dispensation, or inward operation.

Q. 15. What is it as to outward dispensation?

A. It is just the *preaching* of the gospel, Mark i. 14.—*Jesus came preaching the gospel of the kingdom of God.*

Q. 16. What is it as to *inward operation*?

A. It is the work of saving grace in the soul, Luke xvii. 21. *Behold the kingdom of God is within you.*

Q. 17. Why called [*the kingdom of grace*]?

A. Because the gathering of sinners into this kingdom, for their salvation, is of grace, both as to the means and end, Eph. ii. 8.

Q. 18. What do we pray for with reference to the kingdom of grace, when we say, *Thy kingdom come*?

A. We do not pray that it may be erected as a new thing in the world, but that it may be [*advanced*] therein.

Q. 19. Why should we not pray, that Christ's kingdom of grace may be erected or set up as a new thing in the world?

A. Because this would be, in effect, to deny that Christ had ever a church upon this earth; whereas it is most certain, that ever since the *first promise*, he has always had a church therein, and will have it unto the end of time, Isa. lix. 21.

Q. 20. But is it not our duty to pray, that the kingdom of grace may be set up in these parts of the world *where it is not at present*?

A. To be sure it is: for we should pray, *That the word of the Lord may have free course and be glorified*, 2 Thess. iii. 1.; and that *the earth may be full of the knowledge of the Lord, as the waters cover the sea*, Isa. xi. 9.; which is the same with praying, That the kingdom of grace may be advanced.

Q. 21. What should we pray for as *pre-requisite* to the advancing of the kingdom of grace?

A. In order hereunto, we should pray [*That Satan's kingdom may be destroyed*].

Q. 22. What is the meaning of the name SATAN?

A. It is an Hebrew word, signifying an adversary; as indeed the devil is an implacable adversary, burning with hatred and enmity, both against God, and therefore called *his enemy*, Matth. xiii. 25. and against man, 1 Pet. v. 8. *Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*

Q. 23. What do you understand by [*Satan's kingdom*]?

A. That power and dominion which he usurps over mankind sinners, who are by nature *lawful captives*, Isa. xlix.

24, 25.

PART II.

Z

Q. 24. If sinners of mankind are by nature *lawful captives*, how can Satan's dominion over them be said to be *usurped*?

A. Though they be justly delivered into his hands, as a *jailor*, yet he has no right to rule over them as a *prince*.

Q. 25. Do they not voluntarily subject themselves to his dominion?

A. Yes: and this is both their sin and their judgement, John viii. 44.

Q. 26. What is the principal *seat* of Satan's kingdom?

A. The HEART of every man and woman by nature, Eph. ii. 2.

Q. 27. What is the foundation and bulwark of this kingdom?

A. SIN, both original and actual, Eph. ii. 3.

Q. 28. What should we pray for, with reference to this kingdom of Satan? A. That it [*may be destroyed*].

Q. 29. Why should we pray for the destruction of this kingdom?

A. Because the work of grace cannot take place, nor succeed in the soul, but upon the ruins of Satan's interest in it, Luke xi. 21, 22.

Q. 30. How then is Satan's kingdom destroyed in the world?

A. By the *advancement* of the kingdom of grace therein.

Q. 31. When may the kingdom of grace be said to be [*advanced*]?

A. When [*ourselves and others are brought into it, and kept in it*].

Q. 32. How are we and others [*brought*] into this kingdom?

A. By the gracious influences of the Spirit of God, accompanying the dispensation of the gospel with irresistible power, Psal. cx. 2, 3.

Q. 33. How are we and others [*kept in it*]?

A. By continued emanations of grace out of the fulness of Christ, whereby the principle of grace is quickened, strengthened, and preserved, Hos. xiv. 5.

Q. 34. What should we pray for, as the means of bringing into this kingdom?

A. We should pray, "that the gospel may be propagated throughout the world, the Jews called, and the fulness of the Gentiles brought in; that the ordinances of Christ

"may be purely dispensed, and made effectual to the converting those that are yet in their sins."†

Q. 35. What should we pray for as means of being kept in it?

A. "That the same ordinances may be effectual to the confirming, comforting, and building up of these that are already converted."‡

Q. 36. Can any subject of this kingdom ever apostatize from it?

A. No: they are kept by the power of God, through faith, unto salvation, 1 Pet. i. 5.

Q. 37. Why then should we pray to be kept in it?

A. Because perseverance, being a *promised privilege*, should, on that account, be prayed for, Psal. cxix. 28.—*Strengthen thou me according to thy word.*

Q. 38. What *security* have the saints that they shall be kept in this kingdom?

A. They have the stability of the promise, Jer. xxxii. 40.; the efficacy of Christ's obedience to the death in their stead, Eph. v. 25, 27.; the prevalency of his intercession, John xvii. 24.; and the inhabitation of his Spirit, Rom. viii. 11.; for their security in this matter.

Q. 39. What is [*the kingdom of glory*]?

A. It is that state of inconceivable happiness and bliss into which the saints shall be brought after death, John xiv. 2, 3.

Q. 40. Wherein will the [*glory*] of this kingdom consist?

A. In a perfect conformity unto, and the immediate and uninterrupted vision and fruition of God through all eternity, 1 John iii. 2.

Q. 41. When will the kingdom of glory come in the *full manifestation* thereof?

A. At the *second coming* of Christ to judgement, Matth. xxv. 31, 34.

Q. 42. What are we to pray for with reference to this kingdom?

A. That it [*may be hastened*].

Q. 43. When we pray that it may be [*hastened*], do we mean, that the set time for the second coming of Christ may be *anticipated* or *come sooner* than the moment fixed for it in infinite wisdom?

A. No : we wish it no sooner ; but only exprefs our ardent *desire to depart, and to be with Christ, which is far better* than to be here alway, Phil. i. 23.

Q. 44. Why do the saints so earnestly desire to be with Christ in glory ?

A. That an eternal period may be put to all their sinning, and to every thing that has a tendency to detract from the glory of his kingdom, and the happiness of his subjects : wherefore, as *he saith, Surely, I come quickly : so they pray, Amen, even so, come, Lord Jesus,* Rev. xxii. 20.

QUEST. 103. *What do we pray for in the third petition ?*

ANSW. In the third petition (which is, *Thy will be done on earth, as it is in heaven*), we pray, That God, by his grace, would make us both able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 1. How manifold is the [*will*] of God ?

A. TWOFOLD ; his will of *purpose*, or disposing will ; and his will of *precept*, or revealed will.

Q. 2. What is his will of *purpose*, or disposing will ?

A. It is what he himself proposes to be done, as the final determination of the event of things, Isa. xlv. 10.—*My counsel shall stand, and I will do all my pleasure.*

Q. 3. How is this will commonly called ?

A. It is called his will of *providence*, because he infallibly brings it about, or accomplishes it, in the course of his adorable providence, Psal. cxxxv. 6.

Q. 4. What is God's will of *precept*, or his revealed will ?

A. It is the rule of our duty, prescribing what he would have us to do, or not to do, Matth. xxvi. 39.—*O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt.*

Q. 5. Whether is it God's will of *purpose* or *precept* that is meant in this petition ?

A. Both are included, but chiefly his will of *precept*.

Q. 6. When we say, *Thy will be done* ; what do we pray for with reference to God's will of *purpose* ?

A. We pray [*that God, by his grace, would make us able and willing—to submit*] thereto, and acquiesce therein, so soon as it is discovered or made known unto us, Acts xx. 14. *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.*

Q. 7. What doth our praying for submission to God's will of purpose or providence necessarily imply in it?

A. It implies, that we are “by nature—prone to repine “and murmur against his providence,”† especially in afflicting dispensations, Numb. xiv. 2.

Q. 8. When do we *submit* to afflicting dispensations?

A. When we justify God in them, Dan. ix. 7.; and acknowledge that he *hath punished us less than our iniquities deserve*, Ezra ix. 13.

Q. 9. What do we pray for, when we pray that God's will of *precept* may be done?

A. We pray that God, by his grace, would make us able and willing [*to know and obey*] the same.

Q. 10. Why do we pray that God would [*make us able and willing*] to know and obey his revealed will?

A. Because, “by nature, we and all men, are not only “utterly unable and unwilling to know and do the will of “God, but prone to rebel against his word,—and wholly “inclined to do the will of the flesh, and of the devil.”‡

Q. 11. Why do we pray that God would make us able and willing [*by his grace*]?

A. Because it is wholly of his free love and sovereign grace, that he worketh in us either to will or to do, Phil. ii. 13. *It is God which worketh in you, both to will and to do of his good pleasure.*

Q. 12. What do we pray for, when we pray that God would make us able and willing to [*know*] his revealed will?

A. We pray, that, by his Spirit, he would take away our natural blindness, and open our understanding, that we may *understand the scriptures*, Luke xxiv. 45.

Q. 13. What do we pray for, when we pray that God would make us able and willing to [*obey*] his will?

A. We pray, that he would remove the weakness, indisposedness, and perverseness of our hearts; and, by his

Z 3

† *Larger Catechism*, Q. 192.

‡ *Ibid.*

grace, incline us to set about and keep up the practice of every commanded duty, in the strength of that furniture which is secured in the promise, Ezek. xxxvi. 27. *I will cause you to walk in my statutes*, 2 Cor. xii. 9. *And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness.*

Q. 14. Why is knowing the will of God mentioned before the obeying of it?

A. Because there can be no true acceptable obedience, but what flows from that saving knowledge, which is inseparable from the faith of God's operation, John xiii. 17. *If ye know these things, happy are ye if ye do them.*

Q. 15. Where should we desire that the will of God may be done?

A. We should desire that it may [*be done on earth*], by all persons, and in all places thereon, Psal. cl. 6.

Q. 16. In what things should we pray that the will of God may be done on earth?

A. We should pray that it may be done in [*all things*] Psal. cxix. 6.

Q. 17. Why in ALL THINGS?

A. Because we may be quite sure, that God's will, both of precept and providence, is perfectly, or in every respect, equal and just, Ezek. xviii. 25.

Q. 18. Whom should we resemble in our obedience?

A. The holy angels: we should study to do the will of God [*as the angels do in heaven*].

Q. 19. Can we know and obey the will of God as perfectly on earth, as the angels do in heaven?

A. No: but we should copy after them, as to the manner of their obedience?

Q. 20. What is it to copy after them as to the manner of their obedience?

A. It is to essay obedience "with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven."†

QUEST. 104. *What do we pray for in the fourth petition?*

ANSW. In the fourth petition (which is,

† Larger Catechism, Q. 192.

Give us *this day our daily bread*), we pray,
That of God's free gift, we may receive a
competent portion of the good things of this
life, and enjoy his blessing with them.

Q. 1. What doth our *Catechism* mean by [*bread*] in this
petition?

A. It explains it to be [*the good things of this life*].

Q. 2. What do you understand by *the good things of this
life*?

A. Not only meat and drink; but clothes to cover us,
houses to shelter us, sleep to refresh us, and the like; which
are called *things needful for the body*, James ii. 16.

Q. 3. May not *spiritual mercies*, or food to our souls, be
intended by the *bread* here mentioned?

A. No: the petition respects temporal mercies, or the
good things of a present life.

Q. 4. How do you prove, that the good things of this
life, and not spiritual mercies, are intended in this petition?

A. From the *completeness*, and *compendiousness* of the
Lord's prayer: for, it cannot be supposed, that in a prayer
so *complete*, the good things of this life would be quite omit-
ted; or, that in a prayer so *compendious*, spiritual mercies
would, without necessity, be repeated in this petition, when
the other petitions are so full of them.

Q. 5. Why are these good things called by the general
name of BREAD?

A. Because, though bread be the most common, yet it is
the most useful and necessary support of natural life: and
therefore called the staff, or *stay of bread*, Isa. iii. 1.

Q. 6. Why called [*daily bread*]?]

A. Both because our need of the supports of nature
recurs daily; and likewise to teach us contentment with our
present-allowance in providence, Phil. iv. 11.

Q. 7. What *quantity* of daily bread, or of the good things
of this life, may we lawfully pray for?

A. For a [*competent portion*] of them.

Q. 8. What is meant by a *competent portion*?

A. Such a measure of temporal comforts, as our neces-
sities may require, or will tend to our good, Prov. xxx. 8.

—Give me neither poverty nor riches : feed me with food convenient for me.

Q. 9. What is imported in our praying, that God would [give] us this competent portion.

A. It imports our desire to receive it [*of God's free gift.*]

Q. 10. What do we acknowledge, when we pray to receive temporal comforts of *God's free gift* ?

A. We thereby acknowledge, " that in Adam, and by " our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God."†

Q. 11. How doth it appear, that we have, by sin, forfeited our right to outward blessings ?

A. It appears from this, that we have thereby forfeited *our life* itself, Gen. ii. 17.; and therefore, by necessary consequence, all the supports of it, Jer. v. 25.

Q. 12. Why do we say, [*Give us THIS day*] ?

A. Because if God shall be pleased to afford us the necessary supplies of each day, when it comes, we ought not to be anxiously solicitous about to-morrow, Matth. vii. 34.

Q. 13. May we not lawfully pray for what respects the *future* condition of ourselves, or families, in this world ?

A. Yes : if God shall continue us, or them in life, then, in this case, we may lawfully beg of him, that neither we nor they, may ever be destitute of what is necessary for our glorifying God, in the respective stations wherein he has, or may place us while in it, Gen. xlviii. 20, 21, 22.

Q. 14. Doth God's giving us our daily bread, exclude the use of means for the obtaining of it ?

A. No : for, *if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel*, 1 Tim. v. 8.

Q. 15. May we not then ascribe our daily bread to our own diligence and industry ?

A. No : because it is God who gives us ability to pursue our respective callings, and it is he who succeeds our lawful endeavours in them, Deut. viii. 17, 18.—*Thou shalt remember the Lord thy God ; for it is he that giveth thee power to get wealth.*

Q. 16. Why do we say, Give us [*our*] daily bread ? why do we call it *OURS* ?

A. Because, whatever measure or proportion of outward blessings, God, in his providence, thinks fit we should receive, is properly *OURS*, whether it be more or less, 1 Tim. vi. 8. *Having food and raiment let us therewith be content.*

Q. 17. Since both the godly and the wicked have their daily provision from God; what difference is there as to the *manner* in which the one and the other hold their outward comforts?

A. There is a wide difference as to the *manner* in which the godly and the wicked hold their outward comforts; whether we consider their respective *right* and *title*; their *present enjoyment*, or their *future expectation*.

Q. 18. What is the difference as to their respective *right* and *title*?

A. The wicked have only a *civil* and *common* right; but the godly have, besides this, a *spiritual* and *covenant* right also, 1 Tim. iv. 8.

Q. 19. What is the difference as to their *present enjoyment*?

A. The godly have God's *blessing* on what they *presently* enjoy; but the wicked his *curse*. In this respect, *a little that a righteous man hath, is better than the riches of many that are wicked*, Psal. xxxvii. 16.

Q. 20. What is the difference as to their *future expectation*?

A. The godly have the good things of this world, as pledges of the far better things of another; but the wicked have them as their *whole pay*; for they *have their portion in this life*, Psal. xvii. 14.

Q. 21. What should we pray for, in order to have the comfortable use of the good things of this life, which God may confer upon us?

A. That we may [*enjoy his blessing with them*].

Q. 22. Why is the blessing of God necessary to all our outward comforts?

A. Because, without this, none of them could reach the end for which they are used; our food could not nourish us, nor our clothes warm us, nor medicines, however skillfully applied, give any relief from our ailments, Job xx. 22, 23.

Q. 23. Will God's blessing make the *meanest fare* answer the end of comfortable nourishment?

A. Yes : as is evident from the example of Daniel, and the other three children of the captivity, who desired to be proven ten days, with no better cheer than *pulse* and *water* :—*And at the end of ten days, their countenances appeared fairer and fatter in flesh, than all the children which did eat the portion of the king's meat*, Dan. i. 12, 15.

Q. 24. Why do we pray in the plural number, *Give us* ?

A. To express a concern for the good things of this life to the *rest* of our fellow-creatures, as well as to ourselves, 1 Kings viii. 35—40.

QUEST. 105. *What do we pray for in the fifth petition ?*

ANSW. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*), we pray, That God, for Christ's sake, would freely pardon all our sins ; which we are the rather encouraged to ask, because, by his grace, we are enabled, from the heart, to forgive others.

Q. 1. Why is this petition connected with the former, by the copulative article [*and*] ?

A. To teach us, that we can have no outward comfort with God's blessing, unless our sins are pardoned, and our persons accepted in Christ, 1 Cor. iii. 22, 23.

Q. 2. What are we to understand by [*debts*] in this petition ?

A. By *debts* we are to understand our *SINS*, whether original or actual, of omission or commission, Luke xi. 4.

Q. 3. Why are these called *debts* ?

A. Because of the *debt* of *punishment* we owe to the justice of God, on account of them, Rom. vi. 23. *The wages of sin is death.*

Q. 4. Can we pay any part of this debt to the justice of God ?

A. No : “ neither we, nor any other creature, can make “ the least satisfaction” for it, Psal. cxxx. 3. ;† “ or pay “ the least farthing thereof,” Matth. xviii. 25.

Q. 5. What other debt are we naturally owing, besides the debt of punishment as transgressors?

A. We are likewise owing a *debt of obedience* to the law as a covenant; wherein we are also utterly insolvent; *being unto every good work reprobate*, Tit. i. 16.

Q. 6. What are we to pray for with reference to our sins or debts?

A. [*That God, for Christ's sake, would freely pardon them all*].

Q. 7. Whose prerogative is it to pardon?

A. It is GOD's only, Mic. vii. 8.

Q. 8. From what spring or fountain in God doth pardon flow?

A. From his own gracious nature, Psal. lxxxvi. 5. and sovereign will, Exod. xxxiii. 19.

Q. 9. What is it for God to [*pardon*]?

A. It is to "acquit us both from the guilt and punishment of sin," Rom. iii. 26.†

Q. 10. For whose *sake* doth he pardon?

A. Only [*for Christ's sake*].

Q. 11. What is it for God to pardon *for Christ's sake*?

A. It is to vent his pardoning grace "through the obedience and satisfaction of Christ, apprehended and applied by faith," Rom. iii. 25.‡

Q. 12. Could God pardon sin, without any respect to the obedience and satisfaction of Christ?

A. No; because justice behoved to be satisfied: for, *without shedding of blood is no remission*, Heb. ix. 22.

Q. 13. What is the *extent* of pardoning grace?

A. It extends to [*ALL our sins*], Psal. ciii. 3.

Q. 14. In what manner should we expect that God will pardon all our sins?

A. We should expect that he will do it [*freely*], for his own name's sake, Psal. xxv. 11.

Q. 15. How can God be said to pardon our sins freely, when he doth it on account of the surety righteousness imputed to us?

A. God's accepting of Christ as our Surety, and his fulfilling all righteousness in our room, were both of them acts of rich, free, and sovereign grace, Psal. lxxxix. 19. Luke xii. 50. Though the pardon of our sins be of debt to Christ, yet it is free to us, Eph. i. 7.

Q. 16. When a believer prays for the forgiveness of his daily sins, does he pray for a new formal pardon of them?

A. Whatever may be the believer's practice as to this matter, at some times, through the prevalency of darkness and unbelief; yet, it is certain, that the pardon of sin, in justification, is one perfect act, completed at once, and never needs to be repeated, Mic. vii. 19.—*Thou wilt cast all their sins into the depths of the sea.*

Q. 17. If daily sins are already forgiven in justification, in so far as the not imputing of them is secured therein; why is the believer here directed to pray for the pardon of them?

A. As the evidences of pardon may be frequently eclipsed, and fatherly displeasure incurred, by our daily failings, it is therefore our duty to pray, that God's fatherly displeasure may be removed, and the joy of his salvation restored, by his "giving us daily more and more assurance of forgiveness," Psal. li. 8, 9, 10, 12.†

Q. 18. Upon what ground may we be encouraged to ask and expect from God the *intimation* of the pardon of our daily sins and failings?

A. Because, by his grace, we are enabled, from the heart, to forgive others.

Q. 19. What is it we forgive to *others*?

A. *Personal injuries*; or injuries as committed against ourselves, Matth. xviii. 15.

Q. 20. Have personal injuries an offence done to God in them?

A. To be sure they have: and it is our duty to pray that God would forgive it, Psal. xxxv. 13.

Q. 21. In what *manner* should we forgive personal injuries?

A. We should do it [*from the heart*].

Q. 22. What is it to forgive our fellow-creatures *from the heart*?

A. It is not only to lay aside all resentment against them; but to wish and do them all offices of kindness that lie in our power, as if they had never done us any injury, Matth. v. 44.

Q. 23. Have we such a disposition in us *naturally*?

A. No: God enables us to it [*by his grace*.]

Q. 24. What are we naturally inclined unto with reference to personal injuries?

A. We are naturally inclined to harbour hatred and malice in our hearts on account of them, and to revenge them if we can; as was the case with Esau against his brother Jacob, Gen. xxvii. 41.

Q. 25. What should excite us to the duty of forgiving personal injuries?

A. The *examples* of this disposition recorded in scripture for our imitation; such as, the example of Joseph, Gen. l. 17. 21.; of Stephen, Acts vii. 60.; and of our Lord himself, Luke xxiii. 34.

Q. 26. Can it ever be dishonourable to forgive a personal injury?

A. No: It is a man's *glory to pass over a transgression*, Prov. xix. 11.

Q. 27. Can forgiving the person infer an approbation of his crime?

A. No: we may forgive the person, and yet charge his sin close home upon his conscience, as Joseph did to his brethren, Gen. xlv. 4. and l. 20.

Q. 28. What if forgiveness embolden the offender in the like injuries for the future?

A. The fear of this should not be an excuse of omitting the present duty of forgiving; because we should leave events to the Lord.

Q. 29. When we say, *Forgive us our debts, as we forgive our debtors*, do we mean to state a comparison between our forgiving others, and God's forgiving us?

A. No: there is an infinite disproportion betwixt the one and the other; the injuries our fellow-creatures do us are but few and small, in comparison of the innumerable and aggravated crimes we are guilty of against God, Mat. xviii. verses 24th and 28th compared.

Q. 30. Can we, in a consistency with the scope of this petition, make our forgiving of others, the ground and reason of God's forgiving us?

A. No: for this would be to put our forgiving of others, in the room of Christ's righteousness, on the account alone it is that God forgives us.

Q. 31. What then is the true meaning of these words [*as we forgive our debtors*]?

A. The meaning is, that we take encouragement to hope, that God will forgive us the sins of our daily walk from

this evidence, or "testimony in ourselves, that we, from
 "the heart, forgive others their offences, Mat. vi. 14. 15.
 "If ye forgive men their trespasses, your heavenly Father will
 "also forgive you; but if ye forgive not men their trespasses,
 "neither will your heavenly Father forgive your trespasses."†

Q. 32. What may we learn from the verses just now quoted, for illustrating the meaning of this petition?

A. We may learn this from them, as the meaning of it, that our forgiving others may be an evidence of God's forgiving us: and that our being of an implacable and unrelenting disposition towards our fellow-creatures, who have injured us, is a sad sign, that our own sins are not forgiven us of God, Matth. xviii. 35.

QUEST. 106. *What do we pray for in the sixth petition?*

ANSW. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 1. What doth this petition necessarily suppose?

A. It supposes, "that the most wise, righteous, and
 "gracious God, for divers holy and just ends, may so order
 "things, that we may be assaulted, foiled, and, for a time,
 "led captive by temptations," 2 Chron. xxxii. 31.‡

Q. 2. How many ways may God be said to [*lead*] a person [*into temptation*], and yet not be the author of sin?

A. Two ways; objectively and permissively.

Q. 3. How may he be said to lead into temptation *objectively*?

A. When his providential dispensations, which, in themselves, are holy, just, and good, do offer, or lay before us occasions for sin.

Q. 4. May these occasions be called *incitements* or *motives* to sin?

† Larger Catechism, Q. 195.

‡ Ibid.

A. No : only our corrupt hearts abuse them thereunto : thus David was envious when *he saw the prosperity of the wicked*, Psal. lxxiii. 3.

Q. 5. When may God be said to lead his people into temptation *permissively*?

A. When he suffers them to be assaulted by the tempter, and at the same time, with-holds these aids of grace, which would prevent their compliance with the temptation, as in the case of David's numbering the people, 2 Sam. xxiv. 1. compared with 1 Chron. xxi. 1.

Q. 6. What is the [*evil*] we pray to be delivered from, and the *temptations* we pray against in this petition?

A. The evil of [*sin*], and temptations to sin.

Q. 7. What is it to be [*tempted to sin*]?

A. It is to be strongly solicited, instigated, and enticed thereunto, Prov. vii. 16—24.

Q. 8. Can God be the author or efficient of such instigations and allurements?

A. By no means : *For God cannot be tempted with evil, neither tempteth he any man*, James i. 13.

Q. 9. Why then doth he permit them to take place?

A. That he may direct and over-rule them to the purposes of his own glory ; as in the instance of Peter, Luke xxii. 31, 32. *The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat ; but I have prayed for thee, that thy faith fail not.*

Q. 10. From whence do all temptations to sin spring, or take their rise?

A. All of them flow from " Satan, 1 Chron. xxi. 1. ; " the world, Luke xxi. 34. ; and the flesh, which are ready, " powerfully to draw us aside and ensnare us," James i. 14.†

Q. 11. Are we liable to be drawn aside and ensnared by enemies, after we are in a state of grace?

A. Yes : " even after the pardon of our sins, by reason " of our corruption, Gal. v. 17. weakness and want of " watchfulness, Matth. xxvi. 41. we are both subject to be " tempted, and forward to expose ourselves unto tempta- " tions," ver. 69—72.‡

Q. 12. Are we able to resist temptations when assaulted with them?

† *Larger Catechism*, Q. 195.

‡ *Ibid.*

A. No : we are, “ of ourselves, unable and unwilling to resist them, to recover out of them, and to improve them,” Rom. vii. 23, 24.*

Q. 13. How is Satan denominated in scripture, with reference to temptations ?

A. He is called, by way of eminence, THE TEMPTER, Matth. iv. 3.

Q. 14. Why is he so called ?

A. Because of his strong and violent instigation and solicitation to sin, Acts v. 3.

Q. 15. When did he *begin* this trade of tempting ?

A. He began in Paradise, Gen. iii. 1, 4, 5 ; and has been making his assaults upon all ranks of mankind ever since, 1 Pet. v. 8.

Q. 16. Can Satan force and compel the will to yield to his temptations ?

A. No : otherwise all his temptations would be irresistible.

Q. 17. How do you know that they are not *irresistible* ?

A. Because the saints are exhorted to resist them, James iv. 7. ; and have actually been enabled by grace to do it, 2 Cor. xii. 8, 9.

Q. 18. How many are the ways whereby Satan manages his temptations ?

A. Two ways chiefly, either in a way of SUBTILTY, using *wiles* and devices : hence called *that old serpent which deceiveth the whole world*, Rev. xx. 2. compared with chap. xii. 9. ; or in a way of FURIOUS ASSAULT, through his *fiery darts*, Eph. vi. 16. In both which respects he is called, in the Greek tongue, APOLLYON ; that is, a *destroyer*, Rev. ix. 11.

Q. 19. Why called a *destroyer* ?

A. Because he aims at nothing less than the eternal ruin and destruction of all mankind, 1 Pet. v. 8.—*Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*

Q. 20. What are some of those *chief wiles* and stratagems wherein he displays his SUBTILTY ?

A. He makes choice of the most advantageous seasons for tempting ; he employs the fittest instruments for carrying on his designs ; and sometimes gilds over the foulest sin with the fairest names.

Q. 21. What are these *advantageous seasons* for tempting, which Satan makes choice of?

A. When a person is under sore affliction and distress, Job ii. 9. : when the object is present that will enforce the temptation, 2 Sam. xi. 2, 4. ; and after some remarkable manifestation of divine love, 2 Cor. xii. 2, 7.

Q. 22. Who are the instruments he employs for carrying on his temptations?

A. Men of the greatest power and policy, 1 Kings xii. 26—30. ; and sometimes men of reputed piety and godliness : thus he employed the old prophet to seduce the man of God with a lie, 1 Kings xiii. 18.

Q. 23. What are these *fair names*, under which Satan wants to make the vilest sins pass among men?

A. He allures to covetousness, under the name of frugality, Eccl. iv. 8. ; to profuseness, under the specious title of generosity, chap. v. 13, 14. ; he tempts to drunkenness, under the disguise of good fellowship, Prov. xxiii. 29, 30. : and to neutrality and indifference in religion, under the colour of a prudent and peaceable spirit, Acts xviii. 14, 15, 17.

Q. 24. What are these temptations which Satan endeavours to throw in upon the soul, in the way of FURIOUS ASSAULTS?

A. They are his temptations to blasphemous and *atheistical thoughts*.

Q. 25. What is his plot by injecting these horrid suggestions?

A. Either to beget unbecoming thoughts of God, or to disturb, vex, and distract the Christian.

Q. 26. Does he ever gain his design, in begetting unbecoming thoughts of God, in the minds of any of God's children?

A. Yes : as would appear by their speaking sometimes very unadvisedly with their lips, Psal. lxxvii. 8, 9. *Is his mercy clean gone for ever ? doth his promise fail for evermore ? hath God forgotten to be gracious ?*

Q. 27. Are the saints suffered to continue long in such sentiments?

A. No : for as such words are far from their stated judgement, and only flowing from their lips in the hour of temptation ; so the Lord, by his grace, will soon make them change their speech, in the words immediately following,

And I said, this is mine infirmity; but I will remember the years of the right hand of the Most High, Psal. lxxvii. 10.

Q. 28. Do blasphemous and atheistical thoughts ever take their rise in our own hearts?

A. Frequently they do; as our Lord testifies, Matth. xv. 19. *Out of the heart proceed—blasphemies.*

Q. 29. When may we charge ourselves with such thoughts, as arising in our hearts?

A. When we make no resistance, but give way unto them; contrary to the command of God, *Resist the devil, and he will flee from you, James iv. 7.*

Q. 30. Can the saints of God *distinguish* between blasphemous and atheistical thoughts, suggested by Satan, and those that arise in their own hearts?

A. Yes they can, in some measure; otherwise they would frequently be deprived of the comfortable use of these consolations that are allowed them in the word.

Q. 31. How may they know the one by the other?

A. If they are violent and sudden, coming in like a flash of lightning upon the mind, Matth. xvi. 22, 23.; if their souls tremble at such thoughts, and oppose them with the utmost abhorrence, Psal. lxxiii. 15.; and if nothing is more grievous than to be assaulted with them, ver. 21, 22.; then they may conclude, that they are rather to be charged on Satan than themselves.

Q. 32. What are the *extremes*, to which Satan labours to drive sinners by his temptations?

A. Either to presumption or despair.

Q. 33. What is PRESUMPTION?

A. It is a confident hope of the favour of God, and of obtaining eternal life, without any sufficient foundation to support it, like the foolish virgins, Matth. xxv. 11, 12.

Q. 34. What is Satan's conduct with reference to *presumption*?

A. He does all he can to foster and cherish it, and is sure to give it no disturbance, Luke xi. 21. *When a strong man armed keepeth his palace, his goods are in peace.*

Q. 35. What is DESPAIR?

A. It is the melancholy apprehension of a person's case as being quite hopeless, and of their being no help for him in God, Jer. ii. 25.

Q. 36. By what *artifices* doth Satan labour to drive persons to this deplorable extreme?

A. By suggesting that their sins are too many, and too heinously aggravated to be pardoned ; that the time of forgiveness is past ; or that they have been guilty of the sin against the Holy Ghost.

Q. 37. Is it possible that our sins can be *more numerous* and *more heinously aggravated*, than that they can be pardoned ?

A. No : because no bounds or limits can be set to the infinite mercy of God, as vented through the meritorious obedience and satisfaction of Jesus ; for, *he will abundantly pardon* (margin, *he will multiply to pardon*, Isa. lv. 7.); and he declares, that though our *sins be as scarlet, or red like crimson, they shall be as white as snow, and as wool*, Is. i. 18.

Q. 38. Can any be certain in this life, that the *times of forgiveness is past* as to them, or that their duty of grace is over ?

A. No : because, while the gospel continues to be published unto them, it is their unquestionable duty to believe the report made therein, concerning salvation for them in Christ, without diving into the secret counsels of God, 1 John v. 11. " This is the record, that God hath given to us eternal life ; and this life is in his Son."

Q. 39. How may a person know if he is not guilty of the sin against the Holy Ghost ?

A. If he is deeply concerned and perplexed about this matter, and has an habitual desire after salvation by grace, he may be verily assured he is not guilty of this ; for " they that be whole need not a physician, but they that are sick," Matth. ix. 12.

Q. 40. What is the *second spring* of our temptations above-mentioned ?

A. The WORLD, Mark iv. 19.

Q. 41. What are the things of the world which give rise to temptations ?

A. Both the good things and the bad things of it.

Q. 42. What are the good things of the world, which may prove a snare and occasion to sin ?

A. The profits, pleasures, and preferments of the world, when trusted to, and rested in, Matth. xiii. 22.

Q. 43. What should we pray for, in order to be delivered from such temptations ?

A. That God would incline our hearts unto his testimonies, and not to covetousness, Psal. cxix. 36. and that he

would set our affections on things above, and not on things on earth, Col. iii. 2.

Q. 44. What are the *evil things* of this world, which may prove temptations?

A. The outward troubles and afflictions we meet with therein, John xvi. 32.—*In the world ye shall have tribulation.*

Q. 45. Is God the author of all outward afflictions?

A. Yes: Amos iii. 6. “Shall there be evil in a city, and the Lord hath not done it?” Though men may indeed have an instrumental and sinful hand in their own troubles and distresses, Jer. ii. 17. “Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?”

Q. 46. When do *afflictions* prove temptations?

A. When we either despise the chastening of the Lord; or faint when we are rebuked of him, Heb. xii. 5.

Q. 47. What should we pray for when tried with afflictions?

A. That when the Lord is pleased to chasten us, it may be *for our profit, that we may be partakers of his holiness*, Heb. xii. 10.

Q. 48. Which is the *third spring* or fountain of our temptations?

A. The FLESH, Gal. v. 17.

Q. 49. What is meant by the *flesh*?

A. Our corrupt and depraved nature, Rom. vii. 8. *They that are in the flesh cannot please God.*

Q. 50. How is the flesh, or corrupt nature, the spring of temptation?

A. As it entices thereunto, James i. 14.; and is the inlet to temptations from Satan and the world, Jer. xvii. 9.

Q. 51. How should we pray against such temptations as have their rise from corrupt nature?

A. That God would not only restrain the pernicious tendency of our natural dispositions, Psal. xix. 13. but likewise fortify our souls, by the powerful influence of his grace, against all these evils, to which we are naturally addicted, Eph. iii. 16.

Q. 52. May we pray *absolutely* against temptations?

A. No: but we may put an *alternative* into God's hand with reference to them.

Q. 53. What *alternative* may be put into God's hand with reference to temptations?

A. That he [*would either keep us from being tempted to sin, or support and deliver us when we are tempted*].

Q. 54. What do we mean when we pray [that God would keep us from being tempted to sin] ?

A. We mean by it, that since the event of a temptation, with respect unto us, is so dangerous and uncertain, if God has not some gracious ends to answer thereby, he would rather be pleased, by his providence, to prevent the temptation, than to suffer us to fall into it, Psal. xix. 13.

Q. 55. What do we mean, when we pray, that God would [*support and deliver us when we are tempted*] ?

A. We thereby desire, "that if tempted, we may, by "his Spirit, be powerfully enabled to stand in the hour of "temptation, Eph. iii. 16. ; or, if fallen, raised again and "recovered out of it, Psal. li. 12. ; and have a sanctified "use and improvement thereof," 1 Pet. v. 8.†

Q. 56. How doth the Lord enable his people to *stand in the hour of temptation* ?

A. By making his grace sufficient for them, and perfecting his strength in their weakness, 2 Cor. xiii. 9.

Q. 57. How does he *raise and recover them out of temptation*, when fallen into it ?

A. By discovering the corrupt and natural bias of their heart toward the temptation ; humbling them on account thereof, and the offence done to God by their compliance ; and by quickening their faith, to draw virtue from the righteousness of the Surety, for a fresh intimation of pardon, Psal. li. 4, 5, 7.

Q. 58. When have they a *sanctified use and improvement* of temptations ?

A. When they are made more circumspect, watchful, and dependent on Christ for the future, as being sensible of their inability to resist the least temptation without him, for he has said, *Without me ye can do nothing*, John xv. 5.

Q. 59. What should be our habitual scope, and general end, in offering up this petition, "*Lead us not into temptation, but deliver us from evil* ?"

A. Our aim and end therein should be, "that our sanctification and salvation may be perfected, 2 Cor. xiii. 9. ; "Satan trodden under feet, Rom. xvi. 20. ; and we fully "freed from sin, temptation, and all evil for ever," 1 Thess. v. 23.‡

† Larger Catechism, Q. 195.

‡ Ibid.

QUEST. 107. *What doth the conclusion of the Lord's Prayer teach us ?*

ANSW. The conclusion of the Lord's Prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*), teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire and assurance to be heard, we say, AMEN.

Q. 1. What doth the particle [*for*] which ushers in the conclusion of the Lord's prayer, teach us ?

A. It "teacheth us to enforce our petitions with arguments," Rom. xv. 30.†

Q. 2. From whence are these *arguments* to be taken ?

A. "Not from any worthiness in ourselves, or in any other creature, but from God," Dan. ix. 19.‡

Q. 3. What argument, for instance, may we fetch from God to enforce our petitions ?

A. That *mercy and truth have met together ; righteousness and peace have kissed each other*, Psal. lxxxv. 10.

Q. 4. What force is there in this argument ?

A. A very great force, namely, that all the perfections and excellencies of the divine nature, harmoniously agree, in conferring all promised blessings upon sinners of mankind, on account of the meritorious obedience, and satisfaction of Christ imputed to them, 1 Cor. iii. 22. 23.—*All things are yours, and ye are Christ's.*

Q. 5. For what end should we use arguments with God in prayer ?

A. Not to prevail with him to grant what he does not see fit for us ; but to quicken our own faith, and encourage our hope, to expect the good things of the promise, which we want, in his own time and way, Dan. ix. 18.

Q. 6. Why should we essay [*in our prayers to praise him*].

† *Larger Catechism*, Q. 196.

‡ *Ibid.*

A. Because *praise glorifies God*, Psal. l. 23. and engageth him to hear our prayers, Psal. lxxviii. 5, 6.

Q. 7. What way should we praise him in our prayers ?

A. By [*ascribing, kingdom, power, and glory to him*].

Q. 8. What is meant by [*kingdom, power, and glory*] ?

A. "Eternal sovereignty, omnipotency, and glorious excellency," as appertaining "to God alone," 1 Chron. xxix. 10—14.†

Q. 9. What [*kingdom*] do we ascribe unto God as *his* ?

A. The kingdom of *nature*, as God Creator ; and the kingdom of *grace*, as God Redeemer.

Q. 10. What encouragement may we take in prayer, from the kingdom both of *nature* and *grace* being *his* ?

A. That we shall want nothing that is good for us, either as we are his creatures, Psal. cxlv. 16. or his children, Matth. vii. 11.

Q. 11. Why do we ascribe [*power*] to God, as well as *kingdom* ?

A. Because, without *power*, his sovereignty could not be maintained, or his kingdom managed, Psal. lxvi. 3, 7.

Q. 12. What encouragement may we take in prayer, from the *power* being *his* ?

A. That no difficulty whatsoever shall hinder the accomplishment of the promise, Rom. iv. 21.

Q. 13. What do we mean by ascribing [*glory*] to him ?

A. We thereby acknowledge, that he is possessed of all these excellencies, that render him glorious in the eyes of men and angels ; and that the praise and honour of every thing that is great and excellent, or has a tendency to raise our esteem and admiration, is due unto him, Psal. lxxviii. 4.

Q. 14. What encouragement may we take in prayer, from the *glory* being *his* ?

A. That the accomplishing his glorious purposes, and performing his gracious promises, will bring in a revenue of glory and praise unto him, Psal. xlv. 17.

Q. 15. *How long* will the kingdom, power, and glory be *his* ?

A. [*For ever*], without intermission, through eternity, Exod. xv. 18.

Q. 16. What is the difference, in this respect, between God and all earthly kings and potentates whatsoever ?

† *Larger Catechism*, Q. 196.

A. Their kingdom, power, and glory is only of a short duration, Psal. lxxxii. 6, 7.; whereas the God, with whom we have to do, changes not, but is ever the same, James i. 7.

Q. 17. Why do we say [*Amen*] in our prayers?

A. We should do it [*in testimony of our desire, and assurance to be heard*].

Q. 18. How may we know we say [*Amen in testimony of our desire*]?

A. When “by faith we are emboldened to plead with “ God, that he would—fulfil our requests,” 2 Chron. xx. 6, 11.†

Q. 19. What doth the word signify, when we say it in testimony of our desire?

A. In this view it properly signifies, *so be it*, or *so let it be*.

Q. 20. When do we say *Amen* in testimony of our [*assurance to be heard*]?

A. When “by faith we are emboldened—quietly to “ rely upon him that he will fulfil our requests,” 2 Chron. xiv. 11.‡

Q. 21. What doth the word signify, when we say it in testimony of our assurance to be heard?

A. In this sense it denotes, *so it is*, or, *so shall it be*.

Q. 22. In which of these views is the word *Amen* to be understood in the conclusion of this prayer?

A. It is to be understood as signifying both, namely, as including a testimony of our desire, and likewise assurance of being heard.

Q. 23. How doth this appear?

A. Because there cannot be a desire of any promised blessing *in faith*, but there must be some measure of assurance that it will be granted in God’s time and order, Psal. x. 17.

† *Larger Catechism*, Q. 196.

‡ *Ibid.*

THE END OF PART SECOND.

15 SE 62

T H E
C O N T E N T S
O F T H E
S E C O N D P A R T.

The preface,	- - - -	page 3
Of man's duty to God,	- - - -	7
Of the laws of God,	- - - -	9
1. Of the moral law,	- - - -	ib.
2. Of the ceremonial law,	- - - -	14
3. Of the judicial law,	- - - -	22
Of the ten commandments,	- - - -	23
Of the sum of the commandments,	- - - -	28
Of the preface to the commandments,	- - - -	32
Of the first commandment,	- - - -	36
1. Of the duties required in the first commandment,	- - - -	ib.
2. Of the sins forbidden in the first commandment,	- - - -	45
3. Of these words [<i>before me</i>] in the first commandment,	- - - -	52
Of the second commandment,	- - - -	53
1. Of the duties required in the second commandment,	- - - -	54
2. Of the sins forbidden in the second commandment,	- - - -	59
3. Of the reasons annexed to the second commandment,	- - - -	64
Of the third commandment,	- - - -	69
1. Of the duties required in the third commandment,	- - - -	ib.
2. Of the sins forbidden in the third commandment,	- - - -	79
3. Of the reasons annexed to the third commandment,	- - - -	84
Of the fourth commandment,	- - - -	85
1. Of the duties required in the fourth commandment,	- - - -	86
2. Of the change of the Sabbath,	- - - -	93
3. Of sanctifying the Sabbath,	- - - -	98
4. Of the sins forbidden in the fourth commandment,	- - - -	105
5. Of the reasons annexed to the fourth commandment,	- - - -	107
Of the fifth commandment,	- - - -	110
1. Of the duties required in the fifth commandment,	- - - -	ib.
2. Of the sins forbidden in the fifth commandment,	- - - -	115
3. Of the reason annexed to the fifth commandment,	- - - -	116

Of the sixth commandment,	- - -	118
1. of the duties required in the sixth commandment,	ib.	
2. Of the sins forbidden in the sixth commandment,		121
Of the seventh commandment,	- - -	126
1. Of the duties required in the seventh commandment,	ib.	
2. Of the sins forbidden in the seventh commandment,		129
Of the eighth commandment,	- - -	135
1. Of the duties required in the eighth commandment,	ib.	
2. Of the sins forbidden in the eighth commandment,		138
Of the ninth commandment,	- - -	143
1. Of the duties required in the ninth commandment,	ib.	
2. Of the sins forbidden in the ninth commandment,		146
Of the tenth commandment,	- - -	150
1. Of the duties required in the tenth commandment,		151
2. Of the sins forbidden in the tenth commandment,		154
Of man's inability to keep the law perfectly,		157
Of sin in its aggravations,	- - -	161
Of the desert of sin,	- - -	166
Of the means of salvation in general,	- - -	167
Of faith in Jesus Christ,	- - -	171
Of repentance unto life,	- - -	181
Of Christ's ordinances in general,	- - -	189
Of the word in particular, as made effectual to salvation,		192
Of the manner of reading and hearing the word,		200
Of the sacraments as effectual means of salvation,		203
Of the nature of sacraments in general,	- - -	205
Of the number of the sacraments,	- - -	210
Of the nature of baptism,	- - -	213
Of the subjects of baptism,	- - -	220
Of the Lord's supper,	- - -	227
Of the worthy receiving the Lord's supper,		237
Of the nature of prayer,	- - -	243
Of direction in prayer,	- - -	254
Of the preface of the Lord's prayer,	- - -	258
Of the first petition,	- - -	262
Of the second petition,	- - -	265
Of the third petition,	- - -	270
Of the fourth petition,	- - -	272
Of the fifth petition,	- - -	276
Of the sixth petition,	- - -	280
Of the conclusion of the Lord's prayer,	- - -	288

I N D E X

OF THE PRINCIPAL TOPICS CONTAINED IN BOTH PARTS OF THIS CATECHISM.

After the numeral letters I. or II. signifying the first or second Part, the first figure stands for the page, and the second for the number of the question in that page.

Ib. (*ibidem*) signifies the same part and page that is last mentioned, and then the figure stands for the number of the question in the last mentioned page.

The part is not mentioned oftener than once under the same word: only the page, and the number of the question therein.

A

AARON'S rod that budded, what it signified, II. 19. 73.

Adam, four reasons why the man and the woman were so called, I. 73. 20. A covenant head to all his posterity, proven by two arguments, 99. 10. His posterity *in him*, when he first sinned, two ways, 100. 18.

Adoption, the proper meaning of it, I. 211. 1. General adoption, what, *ib.* 4. Special, what, *ib.* 6.

Adultery, what, II. 133. 28. The aggravations of it, 134. 31.

Agency, the peculiar agency of each person of the Trinity in the formation of the body of Christ, I. 139. 22.

Aggravations, four sources from whence sins receive their aggravations, II. 162. 9—30.

Altar, brazen, what typified by it, II. 17. 57.; of incense, what it typified, 18. 64.

Amen, what it properly signifies, II. 290. 17—21.

Appearances; ten bodily appearances of Christ, after his resurrection, I. 173. 16.

Apocrypha, four reasons why it ought not to be received as a part of the canon of scripture, I. 24. 50.

Apostle, why Christ so called, I. 146. 4.

Arguments, nine of them, for convincing infidels that the scriptures are the word of God, I. 18. 9.

Ark in the tabernacle and temple, what was within it, II. 19. 70.

Ascension of Christ, three ends of it, I. 177. 49.

Assurance; difference between the assurance of faith and the assurance of sense, I. 224. 8. Assurance of God's love attainable, proven by two arguments, *ib.* 12. Three evidences of it, 205. 17. The difference between it and presumption, *ib.* 18.

Atheist; no such thing in the world as a direct speculative Atheist, proven, II. 46. 8—11.

Attributes of God not distinct from God himself, I. 30. 22.; nor from one another, 31. 23.

B

Baptism, the proper signification of the word, II. 213. 1. When Christ appointed it as a sacrament of the New Testament, *ib.* 3. Difference between the baptism of John and the baptism dispensed by the apostles, after Christ's ascension, 214. 6. 8. Proved that it is rightly admi-

- nistered by sprinkling, 215. 15.
 Analogy betwixt the sign in baptism and the thing signified, 216. 20. The ends and uses of baptism, 217. 28—35. The efficacy of it, wherein it consists, 220. 48. Why but once administered, 222. 12.
 Baptize, why did not Christ baptize any himself, II. 214. 12.
 Blasphemy, what, II. 80. 3. The aggravations of it, ib. 4.
 Blasphemous thoughts, three ways whereby to know when they are suggested by Satan, II. 284. 31.
 Blood of Jesus, why called the blood of sprinkling, I. 154. 43.
 Body that Christ had, a true and real body, proven, I. 139. 17. Why Christ's body was not created immediately out of nothing, ib. 19.
 Bodies; four properties of the bodies of the saints at the resurrection, explained, I. 241. 19—23.
 Bondage; a twofold right that Christ had to be our Redeemer from spiritual bondage, II. 37. 32.
 Books; four books will be opened at the day of judgement, I. 183. 94, &c.
 Brazen altar. See Altar.
 C
 Cain, why not put to death for the murder of his brother, II. 124. 25.
 Candlestick, what it signified, II. 18. 62.
 Chastity, what, II. 126. 1. Three ways whereby to preserve our own chastity, 127. 6.
 Cherubims of glory, what represented by them, II. 21. 82. What was signified by the posture of their faces, ib. 86.
 Children, six duties incumbent upon them to their parents, II. 112. 20.
 Christ, why he is not the cause of election, I. 116. 7. Why called the *last Adam*, II. 8. 26. As a prophet, hath revealed the will of God two ways, 147. 12, &c. As a surety made under the moral law, 166. 12.; and that as a covenant of works, proven, ib. 14. How Christ is offered, and to be received, in three particulars, II. 177. 46—56.
 Circumcision, when first instituted, II. 210. 2. The spiritual meaning of it, ib. 4.
 Cleansing; the difference betwixt cleansing by the blood and cleansing by the Spirit of Christ, in two particulars, II. 215. 18.
 Concourse; God's immediate concurrence with every action of the creature, proven, I. 78. 20. How he concurs with the sinful actions of men without sin, ib. 21.
 Connection between the preface and the first commandment, II. 3. 6.
 Contentment with our own condition, what, II. 152. 6. Four cros dispensations under which it is required, ib. 10—14.
 Corruption of the whole nature, what, I. 105. 19. Wherein doth it appear, 106. 20. How proven from scripture, ib. 22. Four inward evidences of the universal corruption of nature, ib. 24.
 Covenant of grace, why so called, I. 117. 18. How made with Christ, 118. 27. Why made with him as the head, 120. 40. The proper condition of it, what, 122. 59.
 Difference between the covenant of grace and covenant of works, illustrated in nine particulars, 129. 111—120. The principal part of the Sinai transaction, though the covenant of works, was most conspicuous, II. 26. 26.
 Covetousness, what, II. 154. 2.
 D
 Death, how it may be proved that the precise moment of every

- one's death is fixed in the decree, I. 62. 24. The difference betwixt the death of believers and that of the wicked, in five particulars, II. 3. 28.
- Death of Christ, what about it should we remember in the supper, in three particulars, II. 231. 33—36. Four ways whereby we should shew forth his death in that sacrament, 232. 37—41.
- Debts, why sins are so called, II. 266. 3.
- Decrees; why is God's eternal purpose called his decrees in the plural number, I. 60. 5. The absurdity of conditional decrees, 62. 21. How the decree is permissive and efficacious at the same time, 63. 30.
- Delighting in the glory of God, whether it is to be reckoned our chief end, I. 16. 46.
- Deliverance of Israel out of Egypt, represents our spiritual redemption, in four particulars, II. 35. 23.
- Despair, what, II. 104. 35. Three ways whereby Satan labours to drive persons to despair, ib. 36—39.
- Dipping, not necessary in baptism, II. 215. 14, 15.
- Discipline of Christ's kingdom, what, I. 162. 41.
- Discontentment with our own estate, what, II. 161. 6. The aggravations of this sin, ib. 7.
- Disposition; the difference between a federal and a testamentary disposition, I. 128. 100.
- Divorce, the grounds upon which it may be obtained, II. 132. 18.
- Duelling, the sin of it, 124. 20.
- E
- Election, what, I. 64. 38.
- End; men make themselves their own end and happiness in three instances, II. 47. 21.
- Eternity; the difference betwixt God's eternity and the eternity of angels and the souls of men, I. 34. 6.
- Eutychians, their error, I. 134. 28.
- Exaltation of Christ, what, I. 171. 1.
- Excellency; the incomparable excellency of the scriptures, in four articles, I. 24. 51.
- Extent of the grant that God makes of himself to us, illustrated in nine particulars, II. 33. 11.
- F
- Faith, the place it has in the covenant of grace, I. 124. 74. What right it gives to the promise, 126. 84. The difference between saving and justifying faith, 209. 59. How connected with salvation, II. 170. 20. Four kinds of faith mentioned in scripture, 171. 1—9. The appropriating persuasion in the nature of faith, necessary to answer the gospel offer, what, 178. 58. Why this appropriating persuasion is necessary to the nature of saving faith, ib. 59. Three evidences of a strong faith, 179. 64. Three evidences of the weakness of faith, ib. 65. Three marks of a true faith, however weak, 180. 66. Three ways in which faith views its objects, 181. 74—77. What is it for the worthy receivers of the sacrament of the supper to partake of the body and blood of Christ by faith, 236. 66. Four ways how we know if we have that faith which feeds on Christ in the word and sacrament, 23. 20.
- Fasting; religious fasting, what, II. 57. 22. Three arguments proving it to be of divine appointment, ib. 24. The occurrences which call for it, ib. 27.
- Father, proven to be God, I. 56. 28. Not properly the fountain of the Deity, ib. 29. Three respects in which God is called Fa-

- ther, with reference to men, II. 259. 6—9.
- Fatherly chastisements, why they may not be called a penalty in the covenant of grace, I. 126. 88.
- Flesh, what meant by it, II. 286. 48. How it is the spring of temptation, *ib.* 50.
- Freedom of will, since the fall, what, I. 90. 21.
- G
- Glorifying God, why set before the enjoying of him, I. 15. 44.
- Glorifying God, what, II. 43. 31. How we glorify him in his attributes, ordinances, word, and works, 71. 13—19.
- Glory; God's essential glory, what, I. 12. 8. His declarative glory, what, *ib.* 9. Four similitudes whereunto the future glory of believers is compared, 236. 22.
- God; how doth it appear from scripture and reason that there can be but one only, I. 48. 1. 2. Why said to be living, 45. 15. Why called true, *ib.* 16.
- Godhead, the meaning of the word, I. 54. 8.
- Golden pot, that had manna, what it signified, II. 19. 72.
- Goodness of God, what, I. 45. 1. His absolute goodness, what, *ib.* 3.; his relative, what, *ib.* 4. How his goodness is manifested in the contrivance of redemption, 46. 13.; how in the execution of it, *ib.* 14.
- Gospel offer, the faith of it, what, I. 196. 14.
- Gospel precepts, the absurdity of making faith and repentance new gospel precepts, II. 42. 26. 27.
- Growth; believers grow four ways, I. 230. 12, &c. Four evidences of growth in grace, II. 16. 18.
- H
- High priest, a type of Christ, in two respects, II. 14. 35.
- Holiness of God, what, I. 40. 1. How it appears in every thing pertaining to God, 41. 6, &c.
- Holy Ghost, five arguments proving that he proceedeth from the Son as well as from the Father, I. 55. 19. His supreme Deity proven by four arguments, 58. 36.
- Holy resting on the Sabbath, what, II. 101. 19.
- Human nature of Christ, why it never subsisted by itself, I. 137. 3. Difference between the human nature and a human person, *ib.* 7.
- Humiliation of Christ, what it was, I. 164. 1.
- I
- Idea; an imaginary idea of Christ as man no way helpful to the faith of his being God-man, I. 140. 30.
- Illumination, saving, four distinguishing properties of it, I. 199. 40.
- Image of God, wherein it consists, I. 134. 25.
- Immanuel, the import of the name, I. 74. 25, &c.
- Immensity, what, I. 32. 4.
- Immortality of the soul proven by four arguments, I. 73. 17.
- Imputation of Adam's first sin to his posterity, proved by two scripture arguments, I. 104. 10.
- Incomprehensibility of God, what, I. 32. 3.
- Infants, the right that the infants of such as are members of the visible church have to baptism, proven at great length, and objections answered, II. 223. to 226. 25. to 44.
- Infinite, what is it for God to be so, I. 30. 1.
- Intercession of Christ, the nature of it described, I. 155. 51. The grounds of its perpetuity, 156. 64. Difference between the intercession of Christ and the intercession of the Spirit, 157. 69.

Joy in the Holy Ghost, four seasons of it, I. 227. 5. Four evidences of it, 228. 9.

Journey; Sabbath day's journey, what, II. 100. 13.

Judge, four qualities of the Judge at the last day, I. 181. 82.

Judgement, that there will be a general judgement, proven, I. 180. 69, &c.

Justice of God, what, I. 42. 1.

Justice, legislative, what, 45. 6.; distributive, what, ib. 9.; vindictive, essential to God, proven by four arguments, 46. 22.

Justification and sanctification connected in six respects, I. 216. 7. The difference betwixt them, in twelve particulars, ib. 9. to 21.

Justify, what it is to justify a person, I. 202. 3.

K

Kingdom, the twofold kingdom of Christ, essential and mediatorial, explained, I. 160. 17. to 20.

Kingdom of God, and his righteousness, what meant by the expression, II. 246. 19. God's kingdom of grace, why so called, 267. 17. What this kingdom of grace is as to outward dispensation, 266. 15.; what as to inward operation, 267. 16.

Kingdom of glory, what, 226. 39.

Knowledge, God's, how doth it appear that God has a certain knowledge of contingent actions, I. 37. 9. How doth he know things only possible, ib. 10. How doth he know things future, ib. 11.

Knowledge, man's saving knowledge of God, wherein it consists, I. 30. 19, &c. Four evidences of it, II. 41. 16. Three ways how we may know if the measure of knowledge we have attained be of a saving kind, 239. 16.

L

Last day, why the day of judgement is so called, I. 180. 76.

Law, natural, what, II. 9. 2. Some general principles of the law of nature, mentioned, 10. 7. Difference between the law of nature and the moral law, ib. 11. Whether is the moral law of immutable obligation, II. 16. How is it a schoolmaster to bring to Christ, 13. 26. How Christ sweetens it to his subjects, I. 162. 36.

Lie, what is the formal nature of it, II. 146. 3. How it is aggravated, ib. 4. Three sorts of it, and each of them described, 147. 8—18.

Light, why is God so called, I. 29. 10.

Long life, three things that tend to make it happy and comfortable, II. 116. 7.

Lording, what, II. 78. 65, 66. Why only to be used in cases of absolute necessity, ib. 69.

Love, why God is said to be love, I. 29. 11. Three marks of supreme love to God, II. 30. 14. Three ways how to know if our love to Christ be sincere and unfeigned, 240. 24.

Lust, six remedies against all incentives to it, II. 134. 39.

M

Man, how he ought to glorify God, I. 12. 12.

Marriage, why instituted before the fall, 72. 11. Three ends of its institution, II. 128. 13.

Matter and form of an action, the difference betwixt them illustrated by an example, I. 78. 23.

Mediator, why is he God and man in one person, I. 136. 40.

Melchizedek, order of what, I. 150. 11. Why is Christ called a priest after this order, ib. 13.

Mercy, four kinds of mercy God

shews them that love him, II. 69.

31.
Mercy-seat, what signified by it, II. 80.

Messiah, Christ proven to be the true Messiah, I. 132. 6, &c.

Ministers, six duties incumbent upon them to their people, II. 113. 26.

Miracle, what is the true notion of it, I. 80. 38.

Morality of the fourth commandment, wherein it consists, II. 8. 24.

Murderer, is it lawful for the supreme magistrate to pardon or reprieve a wilful or convicted murderer, II. 122. 11.

N

Name, the former and present name of the adopted children of God, in three particulars, I. 213. 22. How a good name may be obtained, II. 144. 11. How it ought to be maintained, 145. 15.

Names, three sorts of names, whereby God conveys the knowledge of himself to us, II. 70. 7.

Nature, Christ's human nature not represented in the first Adam, I. 101. 22. but legally derived, ib. 23.

Necessity of a farther revelation than nature's light, illustrated by five reasons, I. 19. 16.

Nestorians, their error, I. 134. 29.

O

Oath, the definition of it, II. 71. 17. The definition explained, ib. 18—11. The three qualifications of it, 72. 22—27. The obligation thereof, 5. 47—54.

Oaths, distinguished into assertory and promissary, both of which are illustrated, II. 73. 33—44.

Obedience, Christ's active and passive obedience described, I. 207. 40, 41. Difference between the obedience due to God and to lawful superiors, II. 8. 11. Three qualities of acceptable obedience,

9. 14. Four reasons why the obedience of believers is called new obedience, 187. 43—48. Three ways how to know if our obedience is indeed new obedience, 240. 26.

Offices of Christ, not the proper fountain of the promises, I. 144. 23.

Order of doctrine laid down in the standards of the church of Scotland, illustrated, I. 25. 4—18.

Ordinances, nine religious ordinances mentioned from the Larger Catechism, and explained, II. 54. 5—30.

Ordination by presbyters, without a diocesan bishop, proven lawful and valid, II. 221. 2.

Original sin, proven to be damning, I. 108. 39. The evidences of it antecedent to the commission of any actual transgression, 109. 40.

P

Parents, five duties incumbent on them to their children, II. 112. 19.

Passover, when first instituted, II. 210. 6. Why so called, ib. 7. What were the significant ceremonies in that sacrament, 211. 10—16.

Peace, three things to mar the peace of believers, I. 227. 8.

People, five duties incumbent upon them to their ministers, II. 113. 27.

Perfection not attainable by the saints in this life, proven by three arguments, II. 159. 12. 13.

Perfections of God, why called attributes, I. 31. 24. How distinguished, 31. 24, &c.

Perjury, what, II. 80. 7. The aggravations of it, 81. 11.

Perseverance of the saints, six infallible securities for it, I. 231. 3. See also II. 269. 38.

Person in the Godhead, what is meant by it, I. 54. 9. Four argu-

- ments proving that there are three persons in the Godhead, *ib.* 13.
- Picture, or image of Christ, why it is to be abhorred, *II.* 60. 9. 10.
- Polygamy, what, *II.* 130. 8. How God has testified his displeasure against it, even in the godly, 131. 15.
- Portion, what meant by a competent portion of the good things of this life, *II.* 291. 8. Three differences as to the manner in which the godly and the wicked hold their outward comforts, 293. 17—20.
- Power of God, what, *I.* 39. 1. How manifested in creation, *ib.* 5.; how in providence, *ib.* 6.; how in redemption, *ib.* 7.
- Pray; what it is to pray in Christ's name, *II.* 246. 22. For whom are we to pray, in eight particulars, *ib.* 28—36. How are we to pray, in six particulars, 224. 42—49.
- Prayer to be made to God only, *II.* 244. 1. Four reasons of it, *ib.* 2. Three kinds of prayer, secret, private, and public, explained, 249. 50—62. Two reasons for confessing sins in prayer, 252. 68. How may we know that our prayers are heard, 253. 80. Two ways whereby we may know if mercies come to us in the course of common providence, or as an answer of prayer, *ib.* 81—84. Lord's prayer, why called the special rule of direction in prayer, 255. 10. Proven by two arguments that it is not designed for a mere form, to the precise words whereof we are strictly tied down, 256. 16—28.
- Predestinated, what, *I.* 63. 35.
- Present, how God is present with his church on earth, *I.* 32. 8. How he is present in heaven, 33. 9. How in hell, *ib.* 10.
- Presumption, what, *II.* 304. 33.
- Priest, what, *I.* 149. 1.
- Privileges, five privileges of God's children, *I.* 214. 25, &c.
- Probation, state of, when applicable to man, *I.* 88. 8.
- Promise of eternal life, what, *I.* 130. 79—81.
- Property, difference between a personal and an essential property, *I.* 55. 20.
- Providence, divine, proved by five arguments from reason, *I.* 76. 3.; extends to the smallest as well as to the greatest of the creatures, *ib.* 7. How conversant about good actions, 77. 12.; how about sinful ones, two ways, *ib.* 13.
- Providences of God, how to be observed, *I.* 80. 33.
- Punishment of loss in hell, set forth in four particulars, *I.* 114. 36.;—of sense, described from some scripture expressions, *ib.* 37. Both proven to be eternal, *ib.* 38. Eternity of punishment, whence it arises, 115. 40.

R

- Record of God, a ground of faith to all the hearers of the gospel, proven, *I.* 49. 12.
- Redemption, covenant of redemption, not a distinct covenant from that of grace, proved, *I.* 121. 50—58.
- Regeneration, why called a creation, *II.* 198. 46.; why a resurrection, *ib.* 47.
- Repentance, whether a transient action or an abiding principle, *II.* 182. 3, 4. Flows from faith, *ib.* 16. The formal nature of evangelical repentance, 185. 26—31. Two differences between gospel and legal repentance, 187. 49. Seven evidences of true repentance, 188. 51—58. Three special seasons for the exercise of it in the Lord's people, 189. 61. Three ways how we may know if our repentance be genuine, or of a right kind, 240. 22.
- Reprobation, what, *I.* 64. 40.

Resurrection of Christ proven, I. 171, 9—16. The necessity of it in three respects, 174, 23, &c. The general resurrection of the dead proven by two arguments, both of which are explained at large, 240, 2—8. Difference between the resurrection of the godly and the wicked, 241, 17. Righteousness of Christ, wherein it consists, I. 123, 60—71. Rule, how men make themselves their own rule, in three instances, II. 47, 20.

S

Sabbath, when first instituted, II. 29, 28. The first day of the week proven to be the Christian Sabbath, of divine institution, by five arguments, each of which are illustrated, 95, 19—34. Sacrament, the two parts of it explained, II. 206, 7—16. The form of a sacrament, wherein it consists, 28, 26—29. Sacramental elements in the supper described, II. 228, 10—15. The sacramental actions explained, 229, 16—27. The end of these sacramental elements and actions unfolded, 230, 28, 32. Who ought to be kept from the Lord's supper, 241, 34—36. Four things wherein baptism and the Lord's supper agree, 243, 44. Four things wherein they differ, ib. 45. Saints; the reason why saints in heaven cannot be intercessors, II. 62, 22. Samson, whether guilty of self-murder, II. 122, 6. Sanctification, habitual and actual, how they differ, I. 220, 33. Sanctification useful and necessary in ten respects, 221, 45. Six marks of it, 222, 51. Four motives thereto, ib. 52. Satan, his policy in enticing our first parents to eat the forbidden fruit, in five instances, I. 97, 9.

The way how to distinguish his suggestions from the dictates of the Spirit of God, II. 51, 47.

Satisfaction to justice necessary, I. 152, 30—33. Three reasons why it was demanded from Christ, 153, 34.

School of affliction, what learned at it, I. 148, 26.

Scriptures, why called a testament, I. 20, 23. A threefold use of them, II. 201, 5. The manner of reading them, in three particulars, ib. 8—11.

Self, what is it for man to deny himself, II. 50, 39—42.

Shew bread, what meant by it, II. 16, 63.

Similitudes, to explain the doctrine of the Trinity by similitudes proven to be unlawful, I. 58, 38.

Sin; that there is such a thing as sin in the world proven by four arguments, I. 92, 2. Why called want of conformity to the law, 93, 9. Why a transgression of it, ib. 10. First sin, the nature of it, in six particulars, 94, 11, &c. The aggravations of it, in six instances, 98, 19.

Sin against the Holy Ghost, what, I. 94, 20, &c. Four evidences whereby a person may know he is not guilty of it, 95, 26. Four ways whereby it may be known that persons are guilty of it, II. 248, 39.

Sinai covenant opened, I. 122, 54. and II. 23, 14—26.

Sinfulness of an action, wherein it properly consists, I. 78, 22.

Son; Christ the Son proven to be truly and properly the supreme God, by four arguments, I. 57, 30, &c.

Son of God, the danger of asserting that Christ is so called, merely with respect to his mediatory office, I. 133, 20.

Sonship, Christ's, distinguished from his office, I. 134, 22.

Spirit, why is God so called, I. 29. 12.

State, five scripture characters of the state of sin and misery into which man has fallen, I. 102. 8.

Subjects, five duties incumbent upon them to their magistrates, II. 113, 24.

Supper, why this sacrament is called a supper, and why the Lord's supper, II. 227, 1, 2.

Surety, in what sense Christ is so for his spiritual seed, I. 120, 38.

T

Tables of the covenant, and ark of the covenant, why so called, II. 18, 27.

Tables of the law, what was signified by their being written on both sides, II. 23, 7, 8.

Testament; the New Testament excels the Old, in five instances, I. 21, 32, &c.

Testament, Christ's, what time made, I. 128, 103. Who are the legatees, ib. 105. Who is the executor, ib. 106.

Temptation; two ways whereby God may be said to lead a person into temptation, and yet not be the author of sin, II. 270. 2. How he recovers his people out of temptation, 277, 57.

Tempter, why is Satan so called, II. 272, 13, 14. Two ways whereby he manages his temptations, enlarged upon, ib. 18—27.

Thoughts, the proper remedy and antidote against sinful ones, II. 165, 26.

Titles, four of them that are ascribed to God as the God of nature, II. 70, 10. and six that belong to him as the God of grace, 71, 11. His New Testament title, what, ib. 12.

Transubstantiation, what, II. 23, 51. The absurdity of it, in four particulars, ib. 52—56. The difference betwixt it and consubstantiation, 24, 57.

Trinity of persons, proven from the Old Testament, I. 55, 3. : from the New, 53, 7.

Truth of God, what, I. 47, 1. Wherein manifested, 48, 7.

U

Unchangeable, what is meant by God's being so, I. 34, 1. How proved from scripture and reason, ib. 2, 3.

Unction of Christ, what, I. 143, 15.

Union with Christ, five properties of it, I. 192, 22, &c. The two bonds of it, 193, 29—34. Four resemblances of it, 194, 37.

Union, what, I. 192, 18.

V

Venial, what do the Papists mean by venial sins, II. 167, 9. No sins venial in their sense, ib. 10.

Virgin, why was Christ born of a virgin, I. 139, 23.

Virgin Mary, proven to be a sinner as well as others, I. 140, 26.

Vow, the nature of it, II. 76, 55. Difference between an oath and a vow, ib. 56. The subject matter of vows, ib. 57.

W

Want of original righteousness, what, I. 105, 12.

Wealth, six ways whereby our neighbour's wealth may be unjustly hindered, and each of them explained, II. 139, 9—38.

Will of God, twofold, and both of them unfolded, II. 290, 1—4.

Will of man, in a state of innocence, whether indifferent to good and evil, I. 74, 29.

Wisdom, how doth the wisdom of God appear in creation, I. 38, 15. ; how in providence, ib. 16. ; how in redemption, ib. 17.

Witness, why is Christ so called, I. 246, 5.

Witness, five sorts of persons who may be guilty of bearing false witness against their neighbour in public judicature, and the

manner how they may be so, II. 149. 26—32.

Word of God, why committed to writing, I. 19. 19. The manner in which it ought to be preached, in six particulars, II. 202. 15. to 22. Four metaphors whereunto the efficacy of the word is compared in scripture, 198. 49. to 53. Four effects of receiving the word with faith, 202, 13. Three things implied in laying it up in our hearts, ib. 18. Three evidences of our laying it up there, 203. 19.

Works of necessity on the Sabbath, what, II. 103. 36. instances of them, 104. 37.

World; five things in the world

which men naturally incline to idolize, II. 50. 44. Two things in it which give rise to temptations, 285. 41—47.

Worship; how are we to worship God inwardly in our hearts, in six particulars, II. 44. 36. How outwardly in our lives, in five duties, ib. 37.

Worship, family, what, II. 96. 25; proven to be a duty from scripture precept, 97. 27. and from scripture example, ib. 28.

Z

Zeal, what it is for God to have zeal for his worship, II. 67. 12. Two ways whereby he manifests his zeal for his worship, ib. 13—34.

P. S. If the reader would be pleased, now and then, to peruse this Index, he would readily, at every time, meet with some article or other that would induce him to consult the book itself, till he were gradually led on to a tolerable acquaintance with the whole; which was indeed my principal design, in the composing this alphabetical summary of the contents,

JAMES FISHER.

Glasgow, Nov. 25. 1765.

T H E E N D.

Printed by D. Scarw and Co. }
Lawnmarket, Edinburgh. }

15 SE 62

